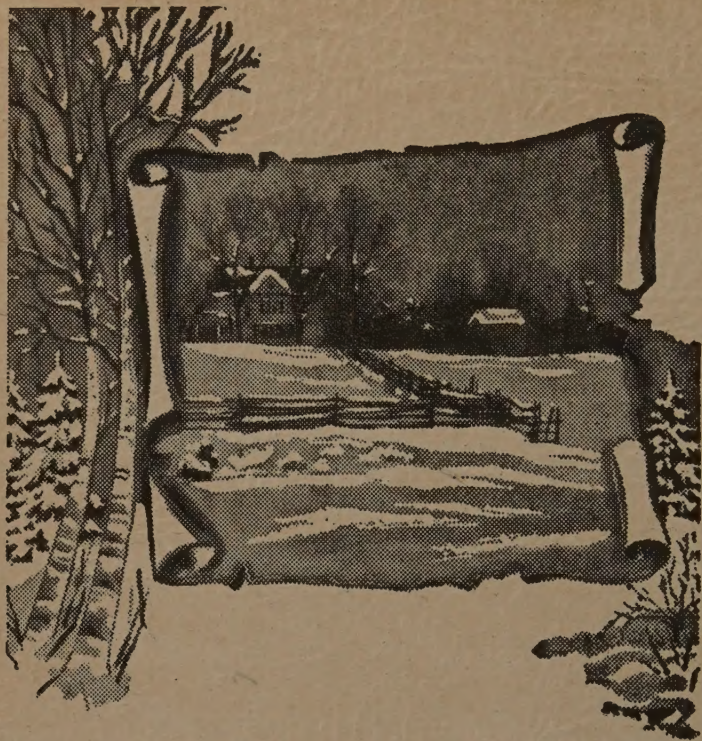




# Season's Greetings

**THE A. M. E. ZION  
QUARTERLY REVIEW**





My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Saviour!  
For He hath regarded the lowliness of His hand-maiden.  
For behold,  
From henceforth all generations shall call me blessed.  
For He that is mighty hath magnified me,  
and holy is His Name.  
And His mercy is on them that fear Him  
throughout all generations.  
He hath showed strength with His arm;  
He hath scattered the proud in the imagination  
of their hearts.  
He hath put down the mighty from their seat,  
and hath exalted the humble and the meek.  
He hath filled the hungry with good things,  
and the rich He hath sent empty away.  
He, remembering His mercy hath holpen His servant Israel  
As He hath promised to our fore-fathers, Abraham  
and his seed, for ever.

# The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

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A. M. E. Zion Quarterly Review





# A JOYOUS CHRISTMAS

*Again the time of the birthday of our Lord has come and with its coming the grand old custom of not only wishing all good will as did the angels of old but the expressing of gratefulness for all the blessings which we have enjoyed throughout the year. For the sixth time this Editor has had the privilege of recognizing the great community of brotherhood which makes the A. M. E. Zion Quarterly Review a reality. And so, first of all we extend our good will to all of our contributors and subscribers over the years. To the latter group we quickly add that we have done our best to bring the Review to your desks with the material we think you would desire within its covers. At times, because of mistakes or insufficient address we have failed in this but we assure you, as in the past, our continual effort to rectify these failings. We enlist from you your careful assistance.*

*Again we know that the A. M. E. Zion Quarterly Review would not exist if it were not for the Bishops and the Secretaries and Finance Committees in each of the several annual conferences. We can merely reiterate our statements of the past, that the recognition of the task of all of you has never once left us and we deeply appreciate your labors, which, in so many instances, seems to be a labor of thanklessness.*

*Finally, to our Publishers, the Gazette Publishing Company, the linotypists, our proof readers, and especially to George Tritle, we again tender our humble appreciation. We sincerely feel that few religious publications, as ours, has had the wholesome sympathetic relationship the Review has enjoyed since moving to Bedford. From Mr. Hugo Frear, the Vice President, to the youngest workman within the organization our work has been the more successful because of this vital interest.*

*To all, therefore, within and without the church, we wish God's richest blessing at this Holy Season.*

DAVID H. BRADLEY



## **THE ANNUNCIATION TO THE SHEPHERDS**



Photograph by Courtesy of the National Gallery of Art, Washington, D. C.



## **THE SHEPHERD THEME IN ART**

by

Florence Turverey Reeves

As they watched their flocks in the fields near Bethlehem, the announcement of the Birth of the Christ Child came to the shepherds in a dramatic and startling manner. In response to the announcement these same shepherds left their herds, went in search of the Babe and upon finding Him, they fell down and worshiped Him, the Good Shepherd who was to give His life for the Sheep.

Luke 2: 8-20 tells the story in simple, direct language without any of the human interest details we would all so love to know. Through the centuries travelers to Palestine have described in vivid detail the fields near Bethlehem where, even today, shepherds graze their sheep. The old Mystery Plays, the poets and the song writers have all added their imaginative and delicate touches. All these things have had their influence upon artists as they worked upon the theme of the Shepherds of Bethlehem.

In the early woodcuts, ivory carvings or illuminated manuscript there was often an intimate and even a gay note. Sometimes a dog barked at the announcing angel: the shepherds were often given flutes or other musical instruments to amuse themselves for they were real people: frequently the sheep were cowed but also they might be running here and there in fright.

The Annunciation to the Shepherds was rather an unusual subject among painters but there is a large painting by Jacopo Bassano in our National Gallery in Washington on this subject. Bassano liked to paint animals and often appears to choose his theme so that various animals could be introduced. At any rate in our painting there are two cows, one goat, three sheep and a dog. They fill the center of the picture and the people are grouped in a circle around them.

The shepherds have rounded up the cattle and have completed their evening chores. Dusk has fallen upon the land and the rugged hills in the distance are still shimmering in the last rays of the dying sun. The woman is just finishing the milking and two of the men are still busy with the animals. The bearded shepherd at the left has seated himself comfortably upon the ground and is toying with his flute. Only the man at the left standing and leaning against the tree appears to be aware of the announcing angel silhouetted against the dazzling light suddenly appearing in the dark night sky. The animals, warm and cozy, remain unperturbed. The man at the right and the woman



## ADORATION OF THE SHEPHERDS



Photograph by Courtesy of Seattle Art Museum



seem to feel the presence of something unusual but do not investigate. Thus it happens that the angel, kneeling upon a cloud, gives his message to one lone shepherd, "Be not afraid; for behold I bring you good news of a great joy which will come to all people; for to you is born this day in the city of David, a Savior, who is Christ the Lord." The message seems to be carried upon the rays of light directly to the mind and heart of this man whose upraised hand and startled face show his amazed response. He will be the messenger to his other less sensitive companions.

In early art the shepherds were seen approaching somewhere in the distance or leaning through the window to catch a glimpse of the Babe. In early XVI century Italian art the shepherds were shown as kneeling beside the manger and worshipping the Christ Child.

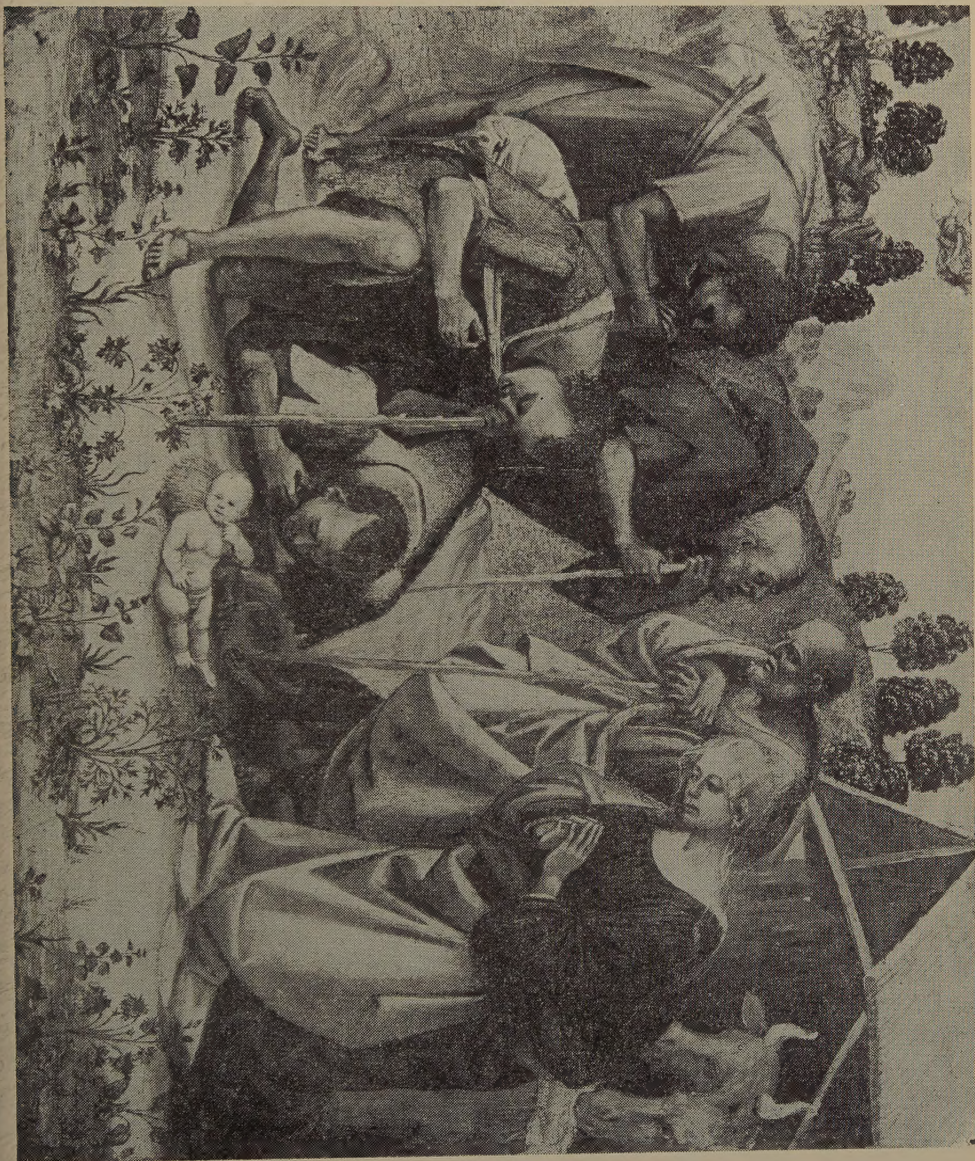
In the Seattle Museum, Seattle, Washington, there is a large limestone carving of a group of shepherds by an unknown French sculptor of the XV century. Obviously this is only the right side of what was once a larger whole. The Madonna and Child were on the left and these worshipping figures at the right. No attempt is made to present realistic proportions but eagerness and love, surprise and awe appear as mixed emotions wonderfully portrayed.

The whole emphasis is upon the faces. The four men at the left with the long flowing beards could be brothers. This could well be true for in the East the whole family guarded the flocks since their entire wealth was generally centered in their herds. These four men have long beards like Old Testament patriarchs while two at the right with short beards appear younger. The clean shaven face of the lad at the right shows his extreme youth. Above and behind this youth there is another member of the group who appears to be a woman.

The shepherds kneel reverently and offer their diminutive little lambs as gifts of love. Observe how affectionately the tiny animals are held in the large rough hands of the men. Although this is only part of the whole and although it is chipped and somewhat damaged, the spirit of tender affection, dignity and veneration permeates the entire carving.

In the painting by Luca Signorelli in the Philadelphia Museum of Fine Arts, the shepherds are prominent in the extreme. Signorelli had a passion for anatomy and most of his work shows his interest in mass. It would appear here that he wanted to put into his figures the greatest possible action and show as much energy and movement as he could. One shepherd bows so low that his face is very near the head of the Christ Child. This somehow gives the impression that the man is very near-sighted but probably Signorelli wanted only to show his technical ability. Two other shepherds bend far over, again giving the artist an excellent chance to display his powers.







In the upper left hand corner of the canvas, in miniature, is shown the prior revelation to the shepherds as they were tending their sheep in the fields. In the miniature the activity and astonishment of the shepherds predominates whereas in the central figures the emphasis is upon posture. Artists often depicted one or more scenes in the same painting in order to tell us the sequence of events.

In the central group, the kneeling shepherd at the left leans heavily upon his staff and looks with real happiness at the tiny Babe. Slung over his shoulder is his gift for the Child. He seems truly filled with love and awe. The one behind him is still standing and bends over his staff to support and balance himself. He has also brought a gift. While he seems filled with wonder, his face is serious and almost sad. The oldest of them all allows the younger ones to crowd about the Child while he is in earnest conversation with Joseph. He seems to be telling of the appearance of the angel and he would no doubt ask about the coming of the Babe.

The heads of the ox and the ass appear to loom large out of the shed as though they, too, would have a part in this recognition and worship. It would seem that they know and understand the unique character of the Child. Tradition said that they came to Bethlehem with Mary and Joseph. The ox, symbol of the old Jewish sacrifice, was regarded as representing the Jews; the ass was the symbol of the Gentiles. Together they attended the Nativity to indicate that Christ was born for all mankind.

Mary's adoration is apparent. She kneels and bows reverently. As she folds her hands in adoration, her eyes seem to see beyond the Babe and there is a wistful sadness in her face. Her dress is full and ample and falls in graceful folds. Her head is covered by a delicate transparent veil. Her whole figure has a feminine loveliness quite in contrast to the rustic masculine figures of Joseph and the shepherds.

The large figures with their anatomical perfection hold our attention even though the diminutive Child is the center of the painting. The shepherds are somewhat balanced by the interesting flowers, grasses and weeds which grow along the path in the very foreground of the picture. The shepherds are real people, dressed in rough homespun garments but showing all the inner sensitiveness and adoration of men who have had a great revelation.

In the Nativity by Luini in our National Gallery we have a beautiful and reverent portrayal of the shepherd. Luini is regarded as the most popular pupil of Leonardo da Vinci. His work has grace and elegance, beauty of line and a mood of gentle sweetness. Ruskin said of Luini, "He left nothing behind him that is not lovely."



## THE NATIVITY



Photograph by Courtesy of the National Gallery of Art, Washington, D. C.



At the left a lone shepherd carries a lamb and enters the shed. The reason for his coming is portrayed in the upper background. This is separated from the large figures in the foreground by a brown wooden partition. Near their thatched homes, while the shepherds watch their sheep, the angel appears in the heavens to tell them of the Birth of Christ. They are only mildly surprised and the sheep graze quietly unaware of anything disturbing. This event preceded the arrival of the lone shepherd at the manger.

Here is an unusual architectural composition with its definite horizontal lines in the window, the backs of the animals in the distance and the cattle manger below. Balanced against this is the vertical structure, the building at the right, the post in the window, the standing figure of the shepherd, the kneeling upright Virgin and the posts of the manger. Together these create a sense of dignity in the painting, yet no stiffness appears; all is simple and natural and there is beauty and grace throughout.

The Babe is being placed on the manger and there is a little blanket under Him. While the Virgin stretches out her left hand to raise His head, Joseph places a roll of burlap behind Him which serves for a pillow. Observe how the artist makes the Child the center of interest quite in contrast to the Signorelli where the shepherds were so very prominent. The left arm of the Virgin and both the arms of Joseph lead to the Babe and all eyes are upon Him. Observe the quizzical look of the ox as the Child is placed in his manger.

The figure of the shepherd is magnificent, filled with dignity and reserve. This makes him the strongest character in the entire picture. It is a little unusual for an artist to give a simple shepherd such rare portrayal. He has much of the quality of the Christ grown to manhood and suggests, whether by intention or not, the Good Shepherd with the lost sheep.

These are but a few presentations of the theme of the shepherds, a theme which has been one of the most popular in religious art.

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It is good to see instances of really sincere hearts working throughout the denomination, men who recognize the great charge they have in dealing with the souls of other men, women and children. Alabama has a group of ministers who are aware of the need, or, if they are not, they are seeking to know and to understand. And in the final analysis, one cannot expect from anyone any more than this, an open mind, a willingness to understand and to do. And, bless them, one gets the idea it is not for gain that they serve for in one entire Presiding Elder's District all the ministerial support given did not total \$4,000, that is excluding the presiding elder's salary.



## REVELATION BY INCARNATION

Reverend W. O. Carrington, D. D.

Minister, First Church, Brooklyn, N. Y.

"God having of old times spoken unto the fathers in the prophets by divine portions and in divers manners, hath at the end of these days spoken unto us in a Son. Heb. I: 1, 2. (R. V.)

The greatest event in the history of the world was the incarnation of the Son of God, the appearance of Jesus Christ among men. And this was no absolutely isolated event. Promise after promise had been given, prediction after prediction had been offered. Beginning with the Protevangetium, that vague pledge of the conquering Seed of the woman, the idea of a coming deliverer gradually assumed definiteness of form as the ages rolled slowly by until the prophet-baird could break forth into that glorious strain: "Unto us a child is born, unto us a Son is given," etc. (Isaiah IX, 6). There was an age-long preparation, a continuous development, a gradual differentiation through the ages. Through the medium of conscience, in dreams and visions and oracles God commenced with man and guided the preparation for the Son through its successive stages. Types had preshadowed His appearance, prophets had foretold His coming, forerunners had heralded His approach. And at last when the world had grown weary with waiting, and humility had grown weary with expectation; when, by their yearning and aspiration and hope—yea, by their very despair—they demanded Him, then was the earth gladdened by the angel's visit, then were men thrilled by the angel's song.

There are several aspects under which the incarnation may be regarded:

1. As the claims of creation, the predestined goal of the whole process of natural development, the

"One far off divine event,  
To which the whole creation moves."

2. As the climax of human history, a pre-ordained event which in the course of time consummated a divinely guided education of mankind.
3. As the necessary step toward the redemption and restoration of humanity.
4. As the climax of revelation. It is in relation to this last aspect that we shall consider this great doctrine.



*The Necessity of This Revelation by Incarnation*

It is simply a truism to remark that mankind needs a Divine Revelation; and it will be readily admitted that partial revelations have been granted us. *Nature* affords such a revelation. If the universe is God's creation, it must necessarily report something of Him to us. The work reflects something of the workers. We are reminded that the Sphinx and the Pyramid reveal the sense of eternity that was on Egypt; the ruins of the Alhambra disclose the delicacy and daring of the Moorish mind; the broken pillars of the Parthenon declare the repose and restraint of the men of Hellas. And in the language of Edwin Markham, "If Manhattan Island, on which is built the great city of New York, were suddenly depopulated by pestilence, and all her piers and thoroughfares left silent and empty, still would the character of her perished people remain written upon the skilled wheels of her factories, in the squalor of her tenements in the splendor of her mansions." So, quite naturally, the Universe speaks of her Creator. The thought of His infinity impresses us as we contemplate its immeasurable vastness and complexity. We conceive of His eternity as we study the strata of the earth, carrying our examinations back to the primordial elements. We infer the scope of His intelligence and the range of His power as we survey the midnight galaxy of the heavens, observe the exquisite adaptation of means to ends, or meditate upon the perfect unity, the tranquil order, and the consummate balance that obtain throughout the vast domain which He governs and sustains. These are the tidings that the universe reports concerning its Creator—an Infinite and Eternal Energy, Power, Wisdom, Intelligence, supreme and infinite, not guided by a fateful caprice, but working under the sovereignty of law.

But we shall miss much if we confine our study to the revelation through Nature to the sphere of physical universe. We should take account of the highest thing within the range of our observation. It is now being generally conceded that man is a part of Nature, the flower, the crown, the consummation of its development, and as Mr. Illingworth remarks, it becomes "strictly scientific to derive notions of God from that human personality, which is the highest object within present experience." Entering then, "the precincts of humanity," we find the marvelous faculty called *Conscience* which is ever holding its assize within us, excusing or accusing, praising or blaming, commending or condemning, according as our acts are good or bad. These moral judgments, which are clearly beyond man's control, indicate that man sustains moral relationship to a Power higher than himself, and the supreme impulse, the absolute aim of the soul is a passion for righteousness; from all of which we must agree that this Power, working so persistently and unfalteringly, through the functions of Conscience, for the establishment of right and the frustration of wrong, must be personal, moral, righteous.



A similar inference is deducible from the *religious nature of man*. I think it was Sabbatier who said, "Man is incurably religious. And it is this religious element in man that gives him "the upward look," that impells him to worship and pray. And what is the significance of this? It witnesses to man's sense of dependence and obligation and to his belief in a Power, and authority above himself with whom he can hold spiritual intercourse. But it does more. It implies that there is a Being above man whom he can worthily worship. To deny this is to affirm that man's highest nature is false. All the other faculties find corresponding realities outside them, to which they are related and by which they are satisfied. The eye is adapted to light, the ear is attuned to sound, the mind has truth; and it is inconceivable that that which is highest in man will be cheated and mocked. Our spiritual aspirations, the desire to worship, the impulse to pray, witness to the existence of a Being who forms a complement of the spiritual nature in man. And such a Being capable of winning our aspirations and worthy to be addressed in prayer, must not only be higher than ourselves, but He must be a Being ethically good, and He must be personal in the highest sense, for, as Shelling observes: "Only the personal can help the personal."

But even with this larger conception of God which comes to us by the expansion of the term "Nature" so as to include man this revelation is inadequate. Nature is eloquent in her revelation of God, but she speaks no message large enough to satisfy the human heart. As has been finely said: "Her volume has within it its Genesis of loveliness and its Exodus of sorrow, its Psalms both glad and plaintive, and its prophecies alike of warning and of resurrection; but there is no gospel in it." "The heavens declare the glory of God; and the firmament showeth his handiwork," but we may scan the awful pathway of the stars in vain for some token of forgiveness. The perfect harmony of the spheres may witness to the presence of universal law and order, but it hints at no element of mercy. As we stand before the boundless immensity of "creation's dazzling realms" as laid bare by modern research, we may be awed by the wonderful display of infinite power, we may be amazed at the manifestation of a commensurate intelligence, but never a symbol of compassion will gladden us, never a record of pardon will enhearten us; and we feel like Pascal, when he wrote: "The eternal silence of the infinite spaces terrifies me," or like William Watson who felt

"The intolerable vastness bow him down,  
The awful homeless space scare his soul."

Conscience may stand within us like some mystic prophet of righteousness pointing unerringly to a Supreme Law giver, but it utters no evangel of hope for sinful men. It thrills us with unspeakable satisfaction when we are true and do good; it smites us with condemnation, it lashes us with the whips of remorse, it creates a veritable hell within us when we violate some moral law.

Passing from nature we find that history is also a source of divine reve-



lation. If God is the moral governor as the universal human conscience testifies, then history as the record of His government, must disclose something of His character to us. The careful student finds history to be more than a compilation of dates and a chronicle of events. Behind the mass of facts and figures, in the story of the rising and falling of thrones, of the establishing and shattering of dynasties, of the travail of right and the tyranny of might, of the failures and achievements of humanity, he is able to trace the operations of a moral force. Progress is discernible everywhere. The universal tendency is upward, not downward. The world is moving, slowly, it may be, but surely, towards goodness, righteousness, justice. And this moral gravitation towards the highest and best witnesses clearly to the action of a controlling Providence. He who endeavors to get beneath the surface of history will inevitably realize the truth that James Anthony Froude expresses so forcefully in his "Science of History": "One lesson, and only one, history may be said to repeat with distinctness; that the world is built somehow on moral foundations; that, in the long run, it is well with the good; in the long run, it is ill with the wicked." To the reasonable and unprejudiced investigator all this means more than the revelation of "a power which makes for righteousness." From these considerations he is forced to the conception of a personal God who is just and righteous.

It will be observed that history adds nothing new to our conception of God. On the one hand it supplements the revelation through the physical universe, and on the other, it confirms the testimony of conscience and the religious sense. Hence the revelation of history is characterized by a similar deficiency as that in Nature. Reason, also, is baffled and defeated. When we think of the condition of heathendom—nay, even when we think of Greece and Rome at the period of their ripest culture and highest civilization, we see the necessity of further revelation. The pathetic inscription of the Athenians on one of their altars "To the unknown God," was but a tacit confession of the failure of the natural reason, even in the "metropolis of its enthronement," to discover God. "The world by wisdom knew not God." It may be well the remark here that a reason—perhaps I should say *the* reason—for the inadequacy of this primitive revelation for man's present needs is to be found in the fact of its antecedence, in time, to sin, and hence, of its lack of provision for the exigencies of this evil. And as Dr. John Shaw Banks points out, "even a republication of the truths of natural religion with special divine attestation would not meet the new wants of man." So it is perfectly reasonable to expect that God would speak some larger message, would grant some further revelation to man. It is inconceivable that He would leave us in ignorance of His mind and will concerning us, destitute of any supreme standard of truth and right and rule of conduct; that He would leave us to form ideas of His nature and character from inferences and logic deductions from creation; to discover by the study of our own nature, capacities, and intuitions, the purpose of our existence; and to interpret by our various experiences



are our relations to Him. The God whom we apprehended by such metaphysical processes cannot satisfy us, for the human heart cries out for something more than philosophical conception of Deity can supply. We must believe that God—if He be at once good, and great and wise—must speak more fully to man whom He has created with a passion for himself; or we must accept some alternative as Dr. Pope boldly sets forth: "Either God finally has spoken or there is no God, and man is the incomprehensible creation of chance, and the sport of the chance that created him."

Happily for us, we were not shut up to this primitive revelation. In the opening verse of the anonymous Epistle to Hebrews we read that "God . . . at sundry times and in divers manners spake in time past unto the fathers by the prophets." After long and gradual self-disclosure in nature and history, God, by a mode of illumination, more open and direct, communicated with mankind through them.

We believe the Old Testament Scriptures to be a record of Divine truth, a supernatural revelation granted by God. But this revelation "by the prophets"—much as it enlarges our conception of God and enlightens us in the matter of duty—is likewise insufficient. In the first place it was in great measure localized. The God of whom the "prophets" spoke was in a special sense the God of Abraham, Isaac, and Jacob, the covenant God of Israel. The "prophets" rarely got beyond the pale of Judaism; they were absorbed with Israel's welfare and Israel's destiny. Further, this revelation was fragmentary, imperfect, and incomplete. That it was never intended to be the final utterance of God is seen in the fact that men have outgrown its morality. As a matter of fact, however, this revelation makes no pretension of being complete. Like the Baptist, the burden of its testimony is that it "was not that Light but was sent to bear witness of that Light." As the lamented Dr. John Watson expressed it, "Throughout the Old Testament there is what may be called as instinct of Christ as when the sea bird makes for the ocean." The magnificent fabric of Judaism, with its gorgeous ritual, its splendid Levitical institutions, its suggestive types, its prophetic shadows, was simply a preparation for Him; and only as it pointed to Him does it vindicate its existence and find its true significance. As the rainbow flung out above the wreck of the pristine world derived its wealth of spiritual significance from the "rainbow round about the throne" of God, so the sacrificial system of Judaism was lifted above the level of pagan sacrifices, because they unmistakably pointed forward to Christ as the Lamb of God who would offer up himself as the one perfect and sufficient sacrifice for sin. And if the Seers were dowered with prophetic insight, it was that they might lead the thoughts of men across the viewless years to One who should become the King of the ages, and should bear the government upon His shoulder, transforming the kingdoms of this world into the kingdom of God. The Old Testament Scriptures make no claim to be complete. Everything is unfinished; everything unfulfilled.



But this glorious incompleteness is a sublime prophecy—a prophecy which is also a demand. This incomplete revelation will be, must be supplemented by a further revelation in the Son,—a revelation such as would gather up and complete all previous revelations, investing them with a new significance, and supplying them with a wider application. “God having of old time spoken unto the fathers in the prophets in divers portions and in divers manners, hath at the end of these days spoken unto us in a Son.” God did not at once open up the fullness of His mind and reveal the riches of his grace. Revelation has been a gradual and a continuous process culminating in the Incarnation. As the ages rolled on, first one and then another aspect of truth was disclosed, until the glory of God shone forth in Jesus Christ. We are told that in the East there is a kind of anticipatory dawn, a sort of premature twilight which always disappears before the real dawn commences. Moore describes it thus:—

“Tis dawn—at least that earlier dawn  
Whose glimpses are again withdrawn:  
As if the morn had waked, and then  
Shut close her lips of light again.”

So in the history of the world, and more especially in the history of Israel, there had been dawns of light, graciously illumining the successive ages, and heralding the coming of the Light of the world. Or, to change the figure, all earlier revelations were like pale stars jewelizing the night and relieving the gloom; the revelation by Incarnation is the transcendent glory of the midday sun. It is only as He has disclosed Himself in and through the Incarnation that God becomes knowable, lovable to sinful men, wins our highest reverence, loyalty, and faith, and draws us up towards His own life of unselfishness and spirituality. And it seems to us that the Incarnation was not only the climax of the previous revelations, but it is itself the absolute and ultimate revelation. Not only is it the complement and fulfillment of the Old Testament Scriptures, but also the fitting response to the vague desires, the indefinite expectation of pagan religions. The student of Comparative Religions finds in these ethnic religions unconscious demands, indefinable yearnings, inarticulate needs, and even vague, anticipations such as could be satisfied only by the Incarnation. We find traces of the universal longing for such revelation everywhere—in the incarnations of the second person of the Hindoo Triad; in the deification of heroes by Greece and Rome; in the attitude of Socrates when he advised Alcibiades to discontinue his sacrifices and wait patiently for a teacher, either god or inspired man, to dispel the darkness from their eyes; in the conviction of Plato that unless God in pity sent the Athenians an instructor they must remain in ignorance for ever. And idolatry in its manifold forms is but the pathetic expression of the hunger of the human heart for a God that can be seen and known. Mr. Illingworth rightly speaks of the pro-Christian religions as an age-long prayer, the answer

to which was the Incarnation. By this supreme act of self-limitation and self-manifestation God unified and completed the whole process of revelation and made it sufficient for mind, heart and conscience.

Whether a perfect revelation would have been possible in a sinless world without the Incarnation is beyond our competence to affirm. What we can assert is that in a sinful world the Incarnation was an absolute necessity in order to perfect revelation of God. God being the personal He could only adequately disclose Himself to personal beings through a person. No adequate knowledge of the Divine character could be obtained from description or analysis or by purely intellectual processes. It must be manifested, and this manifestation must be within a sphere and under conditions that render it capable of being fully understood by men. This is accomplished by the Incarnation. Further, as Professor King of Oberlin says, "The only redemptive force we know comes through trust in a person. The revelation of God, therefore, if it is to be redemptive, must be through a person who can call out absolute trust. The Christ of the Incarnation fully accomplishes this.

But why was the Incarnation delayed so many centuries? Was not God ready to be revealed? Was not Christ ready to reveal Him? The answer is that the only revelation that could be of permanent value and benefit to a fallen race was a progressive one—a revelation whose method is based on the principle of evolution under the guiding hand of God. Revelation was a process whereby God was educating the human soul and He could not travel faster than our development permitted. Our limitations naturally imposed a restraint upon the progress of revelation. Only just so much as the world was capable of receiving was given. The extent of the divine revelation was commensurate with the measure of human receptivity. When mankind was educated up to the point where it could rightly use this greatest of divine gifts, the self-disclosure of God in his Son, then it was granted. The process of education may have been slow and laborious, but a premature revelation would have been useless. And, perhaps positively harmful. Solon, when asked whether he had given the Athenians the best laws, answered, "Not the best possible, but the best they were able to bear." This has been the principle followed by God in this matter of revelation. Throughout the ages He had been giving to successive generations "the best they were able to bear." But when "the fullness of time" was come, the fullness of revelation was given.

Editor's Note: The sermon printed above was written by Dr. Carrington several years ago appearing in the Review, Vol. XVIII, No. 3, 1908.

Of course, where Alabama is concerned, the denominational practice of syphoning off the best leadership for other fields has finally caught up with us with a vengeance. Somehow, that great dream of Bishop Gordon, the training of leadership in the area through a vigorous program at Lomax-Hannon must be realized. Here, there can be no hesitation. And the same must be said for South Carolina and Mississippi.



## WHY JESUS CAME

By The Reverend Charles H. Foggie, D. D., Minister

Wesley Center Church, Pittsburgh, Pa.

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." I Tim. 1: 16.

Certainly this is a most appropriate time to consider "Why Jesus Came." In the midst of the strange events attending our Lord's birth, we have the angelic announcement: "And she shall bring forth A son and thou shalt call his name Jesus, for he shall *save his people* from their *sins*." Some years later, the Christian church, struggling through the pangs and pains of birth, had its chief apostle observe first to Timothy and the Ephesian Church, and then to all the church a-borning, the definite and basic purpose of the coming of Christ. "This is a faithful saying, and worthy of all acceptance, That *Christ Jesus* came into the world to *save sinners*." *Two words . . . two—great—words*, stand out in the Christmas story and, indeed, laconically relate that story, more completely than any other two words, . . . *Sinners . . . Savior*.

The Christmas Message in two words, . . . Sinners . . . Savior.

### I The Manner Of His Coming

Let us romance a bit. Remember now, Rome is the mistress of the world. Her legions are everywhere. The Jews, like other people, are under Roman rule. Caesar must be obeyed and paid. Exploitation and domination, corruption and greed, race prejudice, religious decadence, and paganism abound everywhere. What would we have done to save the world? I can imagine, and I believe you can with me, an invasion from the sky that would put to shame anything we have seen in our times. I can see might meeting might with overwhelming might, the overthrow and annihilation of Caesar and his command, the forcing of our will upon the people, justice, as we would call it, for our former conquerors, the generating of ill will, and, alas, a worse state of affairs than before, with ourselves in control. We would have forgotten, as indeed we have forgotten, "Not by might, nor by power, but by my spirit said the Lord." But, as Isaiah declared and as we know, "God's thoughts are not like our thoughts and our ways are not like his ways."

Over a hard old Roman camp he caused the unfriendly silence to be broken by the angelic choir singing, what seemed to be a contradictory song, "Glory to God in the highest and on earth peace, goodwill toward men." "He did not send an army to conquer the world, but a babe to make a woman cry." In an humble manger, he wove a picture on a tapestry of stable straw and

starlight that would break hearts and mend them again. Indeed this might be called "the drama of divine contradictions."

The only hymn sung by the Christians of the apostolic age of which we have any record is, like our text, found in the first Epistle to Timothy. It reads: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Every baby is a bundle of contradictions. He is eloquent in his speechlessness, mighty in his helplessness, lordly in his littleness, and precious in his troublesomeness. If this is true of every baby, how much more it is true of the divine baby of this first hymn.

Jesus was Very God and Very Man. He was human and he was divine. He was manifest in the flesh and yet he was justified in the Spirit. The Jew could not conceive of anything more exalted than an angel or more degraded than a Gentile. Our hymn declared he was seen of angels and yet preached unto the Gentiles. Perhaps the most startling contradiction is that he was spiritually received in the world of man and physically received in a world of spirits. He was worshipped by highest heaven, yet offered to lowest earth. Believed on in the world and received up into glory.

Yes, God's ways are not like our ways. These contradictions are too great for us; we cannot understand. When asked by a bedraggled woman in desperation, "Sir, do you really believe in Jesus Christ?" Daniel Webster answered: "I do indeed. There is nothing in earth or in heaven of which I am more sure." "But, do you understand Him?" she inquired. "My good woman," replied Webster, "of course I don't. How could I believe in him if I could understand him. I want no Savior that my poor finite mind can comprehend. I need a superhuman Savior."

We cannot understand him, but we sing with Paul "... Without controversy great is the mystery of godliness." "Thanks be to God for His unspeakable gift!"

The Christmas Message in two words, . . . Sinners . . . Savior.

## II *The Message He Brought*

Like Jesus' birth, so was his message a bundle of paradoxes. He came not to destroy the law and the prophets, but to fulfill them. That is, to fill them full of meaning. Before considering the language of Jesus, we must deal with *Jesus* himself as a Message. Can it be true, or am I romancing again, to say that some things God wanted to say to man He could not say in words. This is true so far as man is concerned. "No man has ever been able to describe the perfume of a violet in such a way that a man with a defective sense of smell would understand and admire. No man has ever been



able to describe an oratorio in such a way as to communicate its melodious splendors to a deaf mute. No man has even been able to describe a sunset in a way that a blind man could conjure up for himself that gorgeous riot of color. So language failed God. God reveals himself in prophet and psalmist and apostle and sage. But, a million Bibles would not tell us what Jesus tells us. What God could not say by means of language, He said by means of a life. "The word was made flesh and dwelt among us."

The paradoxes continue in the teachings of Jesus. The angels at His birth sang of the peace which Jesus taught. His calm is not to come by a casual complacency and carefree attitude toward life. His peace is one that comes in the heart of man and in the citadel of courageous Christian living. It comes by breaking with the faulty status quo, with sinful practices and negative attitudes toward the true, the good, and beautiful. It comes by putting a family, or a church, or a community, against itself for the sake of the Kingdom of God.

Not long ago, I heard a minister of our city, with an accent that betrayed the section of our country from which he came, say that the two greatest influences which came into his life were Jesus of Nazareth and a little Negro boy with whom he grew up. In the lonely little hamlet in which he was reared, this boy of another race was his only playmate. He learned to love and appreciate him as a person. This affection was sealed by his conversion to the religion of Jesus Christ. His family resented his wholesome and Christian attitude toward his black brother, but he would not change. His conviction was thorough and God's peace was his.

This man of Galilee, "all that God could pour of Himself into a human life," taught love and brotherhood. He pointed out that there was no particular Christian value in merely loving those who love you. He said you must not only love your distant relatives with whom you are feuding and fighting, but even your enemies. The Jew must love the Samaritan and the Gentile and the pagan. "Ye have heard it said, that ye shall love thy neighbor and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you; that ye may be called the children of your father which is in heaven." "Our righteousness must exceed the righteousness of the Scribes and Pharisees."

In a world of self seeking and self getting, Jesus taught self denial and self giving. "If any man will come after me, let him deny himself and take up his cross and follow me." The author of our text was a persecutor of Christians and an enemy to Jesus Christ as long as he was in the dark. When the light struck him on the road to Damascus, he was transformed into the chief advocate of the religion of Jesus Christ. He became the personification of his own declaration, "I live, yet not I, but Christ liveth in me." Con-

template with me the career of Paul. Five times he received forty stripes save one. He was stoned and thrice beaten with rods. Not only was he shipwrecked three times, but once spent a night and a day in the sea. His missionary journeys were many and his perils were endless, with robbers, his own countrymen, in wilderness with false brethren, in labor and travail, in hunger and thirst and vigil, and in cold and nakedness. Yet, he had so learned the lesson of self giving, declares in our text that he is the chief or first sinner. This consciousness of being saved by the blood of Jesus and his offering his all on the altar of sacrifices, caused him to be the brightest jewel in the apostolic diadem. This was a Sinner who met the Savior.

The Christmas Message in two words, . . . Sinners . . . Savior.

### *III The Means Which Jesus Puts At Our Disposal*

"Jesus came into the world to save sinners." No man can save himself. There is no technique that will bring self mastery and salvation. Paul thought at one time if he kept the law perfectly for one day, something would click, and the Kingdom would come. He fasted and prayed and kept every detail of the law and he landed in moral failure. He was outwardly good enough, but inwardly he was forced to exclaim: "O wretched man that I am, who shall deliver me from the body of this death." While man has no technique to save himself, thanks be to God, God has a way of salvation for sinners. Every man who has had a deep experience of God feels just as Paul did. The outward phenomena of conversion are very different, but when a man is born from above, he is always brought to feel that his previous method of trying to make himself worthy of God has been a failure.

During the summer of 1951, I attended the Ecumenical or World Methodist Conference in Oxford, England. The founder of this movement was born in a Christian home. He had been miraculously saved from a fire when he was six years of age. He and his brother had observed the moral decay in Oxford University and started the Holy Club. He had taken holy orders and had come to Georgia as a missionary, and returned to England a failure. John Wesley, while not far from the Kingdom, was not *in* the Kingdom. In short, all his efforts to save himself were of no avail. A few days after his brother Charles' conversion, John reluctantly went down to a meeting on Aldersgate Street. But let John tell of this experience as it is recorded in his diary. "May 23, 1738—In the evening, I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warm. I felt that I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." John was escorted in triumph by some friends to his brother Charles' lodging and declared: "I



believe." They sang the hymn Charles Wesley had just written:

"O how shall I the Goodness Tell  
Father, which thou to me hast showed?"

John Wesley at 35 years of age answered this question by going out and evangelizing England. He organized the Methodist Church, literally lived in the saddle going about to preach the Gospel of Jesus Christ. He worked with Wilberforce to abolish the English slave trade, and became the greatest influence for good in England. Lecky and other historians, as well as the King of England, and men of letters, state that "John Wesley saved England." So great was his contribution, I saw a memorial plaque in Westminster Abbey to John and Charles Wesley and George Whitefield. A religious failure before his conversion, the greatest religious influence in England after his "heart warming" experience.

After one of the sessions of this Conference, I walked with Bishop W. J. Walls to a spot on Broad Street, marked by a small cross imbedded in the street where Hugh Latimer, Ridley and Cramer were burned at the stake. Then we walked around the corner to the Martyrs Monument erected in memory of their courageous and fearless faith. As I stood watching the monument, I recalled two things which are here apropos. First I remembered how Bishop Latimer, the son of a yeoman, was the terror of evil doers, the idol of the common people, and as one called him, "the honestest man in England, and one of the most popular." The tide changed. A King came to power who knew not Joseph. Latimer was still the "honestest" man in England, his conscience is still his only monitor. His tongue is still free and his soul is not for sale, but now, those who had cried "Hosannah" are crying, "Crucify him." So he and Ridley were burned at the stake but before he delivered himself to the executioner, he said to Ridley the Bishop of London: "We shall this day, my Lord, light such a candle in England as shall never be extinguished."

The second thing I remembered was that forty years before this martyrdom, Latimer was an eloquent and honest champion of the old religion at Cambridge. Thomas Bilney, who himself was converted on the text we are using this morning, went to hear him. He fell in love with him at once, but he recognized that the preacher, though possessed of great powers and sincerity, had not been born from above. Little Bilney, as he was called, prayed for God to give him that man's soul. One day as Bishop Latimer was leaving his pulpit, the student Bilney timidly asked for the privilege of confessing his soul to him. He was beckoned to a quiet adjoining room where he falls on his knees and tells of the aching hunger of his heart, the purchase of Erasmus book that had helped him so much, and then he tells of the text which converted him, the very words he wanted which seemed to be written in letters of light: "This is a faithful saying and worthy of all acceptance,

that Christ Jesus came into the world to save sinners." With tears streaming down his cheeks, he told how "he had gone to Priests and they had pointed him to broken cisterns that held no water and only mocked his thirst." I bore the load of my sins until my soul was crushed beneath the burden and *then—then*, I saw that Christ Jesus came into the world to save sinners of whom I am chief."

Latimer is taken by storm and overwhelmed. He had the hunger and dissatisfaction of which Bilney speaks. Latimer the Priest rises and kneels beside Bilney the Confessor. Light breaks in upon his soul. The prayer of Bilney was answered and Hugh Latimer was prepared then to live and die for Christ. He stepped over the borderline of the Kingdom as a result of the transforming power of this faithful saying.

Now is the time to get among the faithful sayings—faithful sayings that have transforming power. On a snowy day with fifteen people in Church, C. H. Spurgeon heard "Look unto me, and be ye saved, all the ends of the earth." And was converted. Thomas Boston was converted on the saying: "Behold the lamb of God that taketh away the sins of the world." Martin Luther's text was "The just shall live by faith." John Bunyan was saved by the truth, "Him that cometh to me, I will in no wise cast out." And thousands humble and nameless, by the text called the New Testament in nutshell, "God so loved the world that he gave his only begotten son, that whosoever believeth in Him, should not perish, but have everlasting life," have come to God. The paradox is that souls go along burdened and almost broken on the Kingdom's borderland, and then one day something quickly happens and the means of salvation and forgiveness of sins are suddenly ours, and we know beyond any peradventure that as Chief sinners, we are forgiven. "Christ Jesus came into the world to save sinners."

The Christmas Message in two words, . . . *Sinners . . . Savior.*

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The historic Alabama Conference met October seventh in one of the first A. M. E. Zion Churches established in that area, Union Springs. Here, in Derry's Chapel, a progressive five days' session was climaxed with the reading of the appointments on Sunday afternoon, October 11th. One was again reminded of the grave problem existant in the denomination as time after time the situation which the Bishop faced seemed almost insurmountable. The serious question presented itself so many times to us that we have wondered why so many look upon this, the highest office of the church as one to be desired. Perhaps it is because we look upon the Bishopric through the eyes of one accustomed to *fallow* ground where the church is concerned. We glory in the ambitions of men but we cannot help thinking that too many years of this kind of struggle can bring a quick conclusion to one's days.



## THE JOY OF CHRISTMASTIDE

For some reason I can never behold the mountains losing their green grandeur and looking up at night, searching for the fast-flying geese to some far-off Southland without feeling the thrill of the fast approach of the happiest season of the year, Christmas. As years have come and gone the wonder and surprise of childhood have lingered, bringing to this beautiful season an ever recurring freshness that nothing else has. Where the Christmas stocking was the focal point on Christ's natal day, now, year after year I find myself wondering "Why did He do it? Why Did He do It?" And, for some deep reason there is a sense of exultation in the fact that so far this question has never found an adequate answer.

Surely the words of the angel as recorded by St. Luke cannot help but bring a real sense of warmth to the hearts of Christians everywhere as we read again that wonderful story. Perhaps it is the greatest text one can select. Certainly it holds far more in its well chosen words than many another. "Fear not", the angel said, "Fear not, for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Whenever I see those words I seem to sense the great friendliness of God, His yearning for our faith and love for Him, His high desire that man should at some time reach the stage of recognizing that anything connected with God lends trust and a rich feeling of safety. Recognition of this fact brings into clearer focus the strivings of so many of His children. Even the traditional Christmas Carols which are not sung so often in our churches bring out this element. Do you recall that old English song: God Rest Ye Merry Gentlemen?

God rest ye merry gentlemen,  
Let nothing you dismay,  
Remember Christ our Saviour  
Was born on Christmas Day;  
To save us all from Satan's power  
When we were gone astray.  
O tidings of comfort and joy  
Comfort and joy;  
O tidings of comfort and joy.

Here, the author has caught not only the spirit which the angel wished to convey as he told the shepherds to "fear not" but, yes, even in our day, fear can be banished, and above all else, the coming of Christ brings lasting comfort to all anxious hearts. Yes, God loves us and the giving of His Son

should bring comfort of His divine interest in mankind.

Much as all Israel, at least the oppressed, looked and wished for the coming of God's Son this great and good element remains, that His coming seems to have resulted as much if not more from God's love than from their earnest prayers. While they looked for the "coming of the Messiah" the appearance of the angel certainly momentarily stunned them. However, the thought remains that the use of the words "I bring you good tidings" denotes something beyond mere asking.

All down the ages the words "to all people" will have their place, distinct and lasting. Upon these words hang the essential democratic nature of the coming of Christ, the thought that His coming was to all, not a few, no matter their position or status in life. Beyond its personal nature "to you" is this statement: "to all people."

One wonders if God would have sent His Son as a result of the prayers being offered up. One gets the idea that while the Shepherds knew the story, while they evidently did their share of longing, yet one wonders just how much praying for his coming did they do. Of course the same could be said for the Wise Men. They knew the words of the prophets, that Christ would come into the world but the part they evidently played seems to begin and end there. Nothing seems to have been their part beforehand and with their departure into their own country another way they drop from the pages of history and even legend tries to say little.

Is it any wonder that the rich gratefulness of the carol should appear to all of us with new meaning as the years pass?

Thou didst leave Thy throne and Thy kingly crown  
When Thou camest on earth for me;  
But in Bethlehem's home they found no room  
For Thy holy nativity.

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Since the publishing of the last *Review* one of our beloved Episcopal Supervisors, Mrs. Viola Spottswood, has gone home. We cannot convey the shock of the denomination at her passing. Quiet, unassuming, friendly, it was a rare delight to know her. Under her wise and meticulous leadership the 10th District was enjoying a rich experience of progressive missionary understanding. But beyond that was the example of family life which she and Bishop Spottswood brought to the denomination along with their children. There is little we can say to interpret the void we all feel.



## ON EDUCATION

“SHOW THYSELF A MAN.”—I KINGS 2: 2.

*The sermon printed herein was delivered before the Alabama Conference of the A. M. E. Church at Montgomery, Alabama, Friday night, December 13, 1895, by the late Reverend William Shaw. The thought and care with which the message was prepared and its deep significance even today as our Church thinks in terms of greater efforts for adequate education makes the words doubly appropriate at this time.*

These words contain the charge of a dying father to a surviving son. They were addressed by King David to his son Solomon, who was to succeed him on the throne and be king over all Israel. Solomon was at this time about twenty years of age. This was an early period for him to enter upon so weighty a charge as the government of God's chosen people. Notwithstanding he was young, he was endowed with knowledge and wisdom. David exhorted Solomon to show all Israel, though but a child in years, that he was a man in capacity and attention to business, and that he was qualified spiritually, morally and intellectually for the high station to which he was called and should soon fill.

Now, the days of David drew nigh that he should die, and he charged Solomon, his son, saying: “I go the way of all the earth; be thou strong, therefore, and show thyself a man, and keep the charge of the Lord, thy God, to walk His ways; to keep His statutes, and His commandments, and His judgments, and His testimonies.” And in keeping the charge of the Lord, he would demonstrate the man to all Israel and the world.

### MAN

Let us contemplate man briefly. Man was made for action. He was endowed with beautiful proportions and astonishing capabilities for development. Man is a trinity in unity. He is a moral, intellectual and physical being. These powers in man can be developed separately or all together. Man is a compound of heaven and earth; spiritual and physical; visible and invisible; and as the crowning glory of his high origin, he was made in the image of his Maker. His possibilities, therefore, are clearly marked. He has a future illimitable in its extent, infinite in its resources and powerful in its results, lying out before him.

“Man is fearfully and wonderfully made.” He is wonderful in his original formation and wonderful in the development of his physical, mental, and moral being. Bishop Grant says this sphere is too small for man, anyhow. While

the physical man is walking and holding on to the earth, the intellectual man is bounding around the globe; the spiritual man is walking the streets of the City of God.

As a physical, mental and moral being we see in him elements, qualities and powers for great achievements.

### *MAN'S PHYSICAL ORGANISM*

Bone, muscle, nerve, ligaments—all adjusted with such wise foresight and skill; possessing such excellent proportions, and exhibiting wonderful powers of endurance.

Around him is the physical universe, inexhaustible in its treasures, designed to contribute to his necessities, increase his energies, develop his powers and mature his growth. All this is well calculated to call forth our admiration of the wisdom and power of Him who originated the agencies for such mighty results.

The external organs furnishing air to the internal, sending the current of life, purified from impure matter, to every part and portion of the system, then returning again to be furnished with a new supply for constant, healthy and vigorous action! All this, with a physical mechanism, supported by a thousand agencies, together with man's noble form, indicate a high origin and an eternal progression. All animals look downward, bend forward, are of the earth, earthy. Man stands upright, walks erect and is created to look up, and contemplate his Creator. He is admirably constituted to hold direct communication with the world around him and contemplate an active and onward state of being.

### *HIS INTELLECTUAL*

formation is no less wonderful, possessing a mind endowed with powers of perception, conception, memory, reason, judgment and will. So wonderful are the operations of the human mind as to scrutinize an atom and grasp a universe, and by preserving investigation, aided by history, observation and revelation, to form a general idea of the past, present and future. Thus drawing around him boundless resources of entertainment, instruction and pleasure from the works of God. So perfect is the art of conversation that thought answers to thought, while word responds to word. Man is formed for great mental labor.

### *COMMENCING*

in life, he advances from infancy to boyhood and to manhood. Moving forward, climbing aloof, reaching upward and onward with new developments and a wider range of expansion at every step. So that the infant becomes a giant in intellect, and a leader in the world of letters, a Newton in optical dem-



onstration and the theory of gravitation, a Dickens in new discoveries in the boundless realm of astronomical research. And still new discoveries are yet to be made. And a wider range is yet to be taken. The world of science is to ascend to a higher standpoint. The rays of intellectual light are to be reflected and increasing strength, while the improvements of the past will give increasing momentum to intellectual pursuits in time to come. Some future Herschel will come out of Wilberforce, Morris Brown, Paul Quinn, or other institution, and a representative of the Negro race ascend the mountain's peak, erect his telescope with glasses of greater powers than ever have been constructed, and point to fields untraversed in the vast regions of unlimited space, make new discoveries, and catch the rays of some far distant constellation that has never reached our earth. He will make discoveries of new suns, and new systems of worlds and give new interest to astronomical studies, add new truths to the great storehouse of knowledge, and fill the mind with the most exalted conception of the boundless grandeur and glory of God's universal empire.

### *THE GEOLOGIST,*

with his auger, spade and pick, will start out in search of new truths, visit continents and islands, ascend mountains, break and trace their relations, gather new specimens of earth's formation, and give increasing interest by practical demonstration to geological science. By scientific pursuits a world of new discoveries have been brought to light in the heavens above and in the earth below. Who can contemplate the astonishing facts as he turns his eyes upward, and behold the heavens with the millions of rolling orbs and shining suns, whose motions are all adjusted with such wonderful exactness, and not admire the wisdom and power of Him who speaks them into being? Men who have examined the earth's formation, to them great truths are revealed. The handiwork of infinite wisdom and power meets their gaze at every step. Great elements and properties, great formations and great monuments lead the mind to the contemplation of grand and lofty ideas—no less grand than the towering granite and the burning mountain.

### *GEOLOGY,*

outside of revelation, has discovered that there was a time when no fluids were in existence, when no fluid masses composed the interior of the earth. It was not until, by the process of nature's laws enacted by the great Creator, that the work was commenced, and the foundation stones were made ready, and laid deep and broad, as a base upon which this great world of ours has been built. The process, they say, was gradual, and increased with new creation of beings as the world advanced. It was not until passing through strata after strata, high up in the great work, we find that man began to live, or a habitation was made ready for him. How wonderful the agreement of this interesting science with the history of creation, furnished us by inspiration. And yet intellect with its endowments has made these discoveries.

*THE HUMAN INTELLECT*

What has it not accomplished? What sun or star has it not explored? What globe has it not measured? What fossil has it not dug up? What sea has it not navigated? What ocean's depth has it not sounded? And where enterprise has invited, what mountain has it not tunneled? Yes, it has cut from the solid granite far up the mountain's slope a pathway for the iron horse. Intellect is a power. A power for discovery and a power for action. It has built thrones and demolished them. It has established governments and torn up their deep and broad foundations. It has thundered in the forum and on the hustings. It has electrified nations and marshalled millions for bloody conflict. It has built navies and mighty engines of war. The world of intelligent beings has trembled beneath its mighty tread. No less potential is it in the invention of machinery, and of astronomical, chemical and philosophical apparatus. All these, with other improvements, are to adorn and beautify the temple of wisdom and knowledge.

But notice man's moral nature. This it is that gives beauty, strength and influence to the whole being. As a physical being, with a form erect, he is an animal in human shape—a savage, cruel and oppressive. He is full of jealousy, envy, hatred and malice. He is revengeful in his habits, overbearing and tyrannical in his government, impulsive, bloodthirsty and dangerous. It now remains for man's moral nature to restrain these wild and hurtful tendencies, to bring order out of confusion, light out of darkness and give the proper proportions to all the elements, powers, faculties and impulses of the man. He will then approximate the great object contemplated in his original formation. Man's moral nature makes him a religious being. It creates within him a sense of moral obligation, and points to a reckoning to come. His conscience at the same time accusing or excusing. There is, therefore, in man a power to distinguish between virtue and vice, right and wrong, which is to give proper direction to his physical and mental movements, to discipline, or train his impulses, and qualify him for a high state of virtuous action. Such a combination of well-proportioned agencies, uniting their strength in one man, make him an instrument of great moral power. But we must not forget that, in order to prepare man for his true mission and high destiny, all his powers should be properly educated. His physical, to give him muscle and nerve, to make strong, that he may endure great labor—daily exercise in the open air is essentially necessary to the growth and full development of all the bodily powers. His mental, to give elasticity and expansion to all the intellectual faculties, to train the mind to think, to study, to reason, to judge. His moral, to endow him with a high regard for the service of the true God, His precepts. His commands, His government, and requirements, to fill him with love and reverence for his great Creator.

These different processes should go hand in hand. If one of them be neglected, the man will suffer great loss and never rise to his proper measure.



Cultivate the physical and neglect the mental and moral and you will make him a beast. Cultivate the mental and neglect the moral, and you will make him a skeptic. Many have come out from seats of learning and entered with what are called the learned professions, infidels in sentiment and practice, because their moral training was neglected. Cultivate the moral, and neglect the mental, and you make a man an enthusiast, a religious bigot, or fanatic. But cultivate all these faculties in harmony, and at the proper time, and you will have the true man, a great man, God's nobleman. Yes, his destiny will be clearly marked, and a bright future will await him. His influence for good will be felt in all the relations he sustains to individuals or to society at large, either in church or state. He will stand forth as a representative man. His precepts and examples will make impressions at every turn. Public sentiment will sit beneath him, and the great heart of society will be made to pulsate under the influence of his power, his lofty bearing and commanding eloquence. O! for an army of such men, to lead the wandering race of man up to the throne of God. Such men have been few, compared to the great masses, who have lived in the past ages. Yet, there have been men of great power and influence. Their great achievements and noble deeds, as we look through the ages of the past, stand up more enduring than pillars of brass. They were strong men, thoughtful men, wise men, and great leaders. Before them kings trembled on their thrones, great armies were overwhelmed and routed, old governments were rent asunder and their deep foundations were plowed up. We are greatly benefitted when we study the history of such master spirits and learn why the world has looked upon their success with such marked interest, and held them up as examples of the good and great.

### *MOSES, THE GREAT LAW GIVER OF ISRAEL,*

was a great man—great because he was good. He grew up with the intellect cultivated and trained in all the learning of the Egyptians, which with all his intellectual advantages, would have made an infidel. I speak from the tendencies of such teaching. But he had a mother to give direction to his moral culture, educated his moral faculties, and trained him, in connection with his intellectual improvement, for the service of the God of Abraham, Isaac and Jacob. Therefore, when he was come to years, he chose rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. It was this development of faculties which adorned his moral character that made him a great man and gave him influence and position. How differently we feel, in reading of his triumphs and victories, from what we feel in reading the conquests, the battle fields, and the triumphs of Alexander, or a Caesar, who has figured without moral goodness, and where there was no true greatness. Not so with the Jewish historian and law giver; his life was a glorious success. It was the success of a man, with a fallen nature, as were all his race. A success, which arose above the darkness and corruption of his fallen nature. And the age in which he lived placed him high as a man of learning, a wise

historian, a profound law giver, a sound theologian, and a good man. His days have long since been numbered, and his labors finished. Yet, he still lives. He lives in the memories of his scattered race, who, in their blindness, are still waiting and watching for the coming of Shiloh. He still lives in all christendom, for where has there been a Christian civilization in all the history of the past or present, that has not felt his influence; that is not now directed by the eloquence, inspired thoughts and the weighty words of his great mind. He was a man, a great man, with all the elements of his being trained and educated for his high position.

### *TURN TO ELIJAH,*

one of the great prophets of Israel, and review some of the traits in his character. His name is brought forward on account of his great moral worth. Standing in his day, on the platform of moral principle, almost alone, surrounded by a confederation of forces, enemies to a pure religion. See them crowd around him, mad with rage, filled with pride, and emboldened to deeds of daring by a wild and superstitious exultation. Yet he stands unawed, with strong faith, as firm and unyielding as the foundation of the lofty mountain. He was the representative of a great nation, the bold advocate of correct principles, and a firm believer in the true God. A belief which lies at the foundation of all true religion. One more example is cited

### *FROM BIBLE HISTORY.*

John, the forerunner of the son of God, occupied an exalted position—a position which no man had occupied before his day. Among those that are born of women, there has not risen a greater than John the Baptist. He was the twilight between the darkness of types and shadows, and the brighter glories of gospel day, the connecting link between the former and the latter dispensations. He was a man of great moral strength. He was a powerful man, rising above the vices and degrading practices of the age in which he lived. His character was marked at every step. His commanding form, his lofty conceptions, and the great truths he taught, were heard and felt in every assembly. The people awoke from their slumbers, looked up, and started in moving crowds to hear his wonderful message. Darkness had covered the earth, and gross darkness the people. Long had the inquiry been raised, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were, from the beginning of the creation. He comes forth as a master spirit, after being schooled for the work of his mission. He announces the condition of reform: Repent ye, for the kingdom of heaven is at hand. The work must be done, no time for delay, no time to stop and philosophize or reason, about the terms proposed. The process was hastening to a consummation. The great call was sounded out, that all might hear, and all those who remained indifferent, like unfruitful trees, were hewn down



and cast into the fire. A whole nation was moved at once. What marks of great moral strength and power! What a revolution in the sentiments and opinions of the vast multitudes! Yet a man was used as the great instrument, a man clothed in humble apparel and fed from nature's storehouse, yet with a mind as clear as the light of heaven, and richly stored with great truths and the most profound wisdom. He moved forward in his great work, not fearing the combined powers of earth and hell. He was the stern reprover of crime wherever it was to be found—among the high or low, rich or poor. The self-righteous Pharisee, the infidel Sadducee, and the proud and bigoted blasphemer, were struck dumb beneath the power of his reproofs, when he exclaimed in thunder tones, "O generation of vipers! who hath warned you to flee from the wrath to come?" His life was the success of correct principles and virtuous action over the depraved habits, wicked practices and corrupt systems of religion and morals, common to the day in which he lived. His name and great achievements have been, and will continue to be, remembered, loved and respected by all the pious and good in all coming ages.

### *ALMOST EVERY AGE*

has had its great men, its leaders and representatives, who have directed public sentiment and controlled the moving masses, yet we ask, "Why have so few come out from schools, colleges, and universities and taken a position worthy of their destiny?"

It must be that their training has been defective, that their moral impulses have been overlooked.

### *WHAT A PERVERSION OF*

man's noble nature! He has capabilities for usefulness and influence in this life, and for eternal progression and expansion in the life to come.

Examples of good men stand up in the ages of the past as beacon lights, with a radiance as clear as a sunbeam, to light up his pathway, stimulate, encourage, and cause him to look up and press forward to the mark of his high calling. He is made a co-worker with his God; to stand by his side; to do his bidding; to carry forward his purposes and plans, and to help to lead the ruined race of man from their wandering back to God; to change the moral condition of a guilty world, so that we may look for a new heaven and a new earth, wherein dwelleth righteousness. His position is, therefore, one of action—strong, vigorous and continual action. He is commissioned with a combination of forces, for accomplishment of great results. Look at that burning mountain! What concentration of forces there is, deep down beneath its blazing top! What elements of great power are there at work! How the mountain rocks, how the up-heaving lava pours forth; old earth is made to shake, and her deep foundations are moved! See that tempest as it drives

through the country! Who can stop it, or check its desolating course? What powerful elements are there at work! We gaze with awe at the footprints of God himself, who rides upon the wings of the wind and directs the storm. These are considered grand displays of irresistible power, about which poets have sung and sages have written. More lasting and more powerful results follow the properly developed powers of man than have ever been displayed by the burning volcano or desolating storm. These sublime phenomena will soon spend their forces. The effects of the volcanic eruption, and of the tornado will soon be lost in the sea of oblivion, or in the ages of the past. But the results of moral power, wielded by great and good men in the right direction, will never be lost in this life, nor in the life to come. Eternity alone will be able to reveal the labors of their hands, the triumphs of their faith, and the achievement of their mighty genius.

Thus we see, man is raised high in the scale of being, and greatly advanced in honor and glory. How wide his kingdom! How numerous his subjects! How great his dignity! Man is a being capacitated for great and noble action. His capacity, both bodily and mental, has enabled him to rear astonishing and lasting monuments of his power and skill. The labors of thousands of individuals are handed down in history, as wonders to the world. But lofty pyramids, vast bridges and extensive walls display a small portion of the genius and ability of man. We must survey every part of the habitable globe, from the beginning to the end of time. Would we discover how vast and astonishing are the effects of his mighty wisdom and power? Shall we say mankind has founded great cities, erected the most superb edifices, leveled mountains with plains and turned the course of rivers? Yes, more than this; for wheresoever any traces of the art and power of human beings can be discovered, there may we contemplate the effects of the intelligence and power of the mind, which render the body its instrument and bring to its aid all mechanical powers; which have effected all the wonders of art and labor that any human being has ever beheld. Both sacred and profane history hand down from posterity to posterity, examples of human greatness, worthy of admiration and imitation.

Noah was the instrument in saving the world from destruction. Abraham, by his faithfulness, obtained blessings for all the nations of the earth. Joseph, though a youth, preserved two nations from death. Moses delivered the people of God from the house of bondage, and led them victorious through hosts of enemies to the land of promise. David settled the kingdom of Israel in peace, and Solomon raised it to the summit of national glory. Paul, in spite of pagan superstition, laws and learning, established Christianity in the heathen world. Luther and Calvin, by the tongue and with the pen of controversy, brought about a great and glorious reformation in the Christian church. Newton, by his discoveries in the material world, and Locke and Edwards, by theirs in the intellectual, have enlarged the boundaries of human knowledge



and human happiness. If we had the time to survey the land of Shina, where Babel, Babylon and Nineveh stood, or the land of Egypt, where so many grand and costly pyramids, tombs, and temples were erected, or the famous cities of Greece and Rome, where the noble efforts of human power and genius have been more amply displayed, we might find monuments of human ACTION, TRULY GREAT.

### *WHAT ARE WE DOING,*

as a church, to broaden the scope of human intellect and usefulness? In answer to this question, I will call your attention to a few figures. The AME church has under her supervision about 40 schools, colleges and universities. Teachers 155, students 50,140. For the support of these institutions, the church contributed during the last quadrennium \$365,538.74. You see, as a church, we are doing much to develop the intellect, to make great men and great women.

### *LET THE WATCHWORDS BE CHRIST AND EDUCATION*

The way may yet look gloomy, but when we look back, along the way up which the race has come in 25 or 30 years, and contemplate the impediments it has met with and overcome in its advancement in education, the future looks less difficult and the end less impossible of attainment. No other race, in an equal time, ever made the rapid advancement recorded by the Negro since the Emancipation. The general enlightenment of the race has advanced like the daybreak. A high state of religion, morality and intelligence are developing the man. The man that is educated in heart, in intellect, and the principles of moral rectitude, thoroughly furnished with wisdom, grace and courage is fitted to minister to the needs of men and contribute by his labor to the glory of God.

### *IN CONCLUSION,*

allow me to exhort you young man, just starting out into active life study yourselves, learn the indication of your immortal being. Look well to your future destiny. There is a great work to be accomplished by you. The foundation stone has been laid deep and broad. Our fathers have, with the pick and spade, amid blood and tears, in the burning summer's sun of trial and persecution, cut the rocks from the quarry and laid the foundation. Now it is yours to build upon it. Build high, until your moral, religious and intellectual spires shall kiss the sun. Then wings of light shall be given you to fly with, angels shall stand ready to bear you company in traversing God's mighty kingdom; and as they lead you on and show you the way, they shall tell you all that they have learned in thousands of years of study. With a wing that never tires, and a curiosity that is never satisfied, you shall sweep with the blaze of suns upon your path and the rush of planets around you. With the immortal sons of the morning for your guides, you shall pass over immeasurable reaches

of space, where towering constellations scale the heights of eternity, where infinite abysses of starry worlds are swallowed up in depths unfathomable. And before you shall be the life of everlasting ages, in which to learn how much God has done for his own glory and his creatures' good. And in the midst of all the splendors of that mighty habitation, whose apartments are suns and systems of worlds, exalted upon the central throne in some great capital of universal empire, you shall see one like unto the Son of Man. And when you behold his face, and you see upon his hands the scars of the conflict through which he passed in this world, that he might bring you to that high and holy habitation, you will understand better than you do now how much the infinite God loved the lost race of man in giving his divine Son to the shame and agony of the cross that he might bring many sons to the glory and blessedness of heaven. You will understand better than you do now, that it is infinite gain to win. Christ at whatever cost, but that it is infinite loss to win the world and lose the soul.

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Heretofore the editor of the A. M. E. Zion Quarterly Review has been attempting to send those of you who move from time to time your returned copy. A new policy of the Post Office Department destroys any copy that cannot be delivered. We have had to discontinue the practice of sending back numbers.

The following did not receive the last issue of the Review and some of you will not receive the next one because of moving and not sending in the new correct address.

- Rev. C. C. Ellis, Louisville, Ky.
- Rev. G. J. Williams, 421 Atlantic St., Kenner, Louisiana.
- Rev. E. L. Hogans, 809 Thomas St., Salisbury, N. C.
- Rev. Mrs. Ann Burrell, 801 S. 26th St., Indianapolis, Ind.
- Rev. L. C. Siler, 109 Washington St., Newburgh, N. Y.
- Rev. T. H. Harris, 311 E. Morrow Ave., Wadesboro, N. C.
- Rev. E. Watkins, 2433 Newland Road, Charlotte, N. C.
- Rev. T. W. Blankenship, General Delivery, Carthage, N. C.
- Rev. J. R. Reese, 2905 W. 49th Ave., Kansas City, Kansas.
- Rev. E. T. Carter, 1324 Moses St., Knoxville, Tenn.
- Rev. S. J. Henry, 1300 Blossom St., Columbia, S. C.
- Rev. W. T. Martin, 430 S. Second St., Morristown, Tenn.
- Rev. A. F. Hooper, No. 1 Liberty Court Hillcrest (N) Wilmington, N. C.
- Rev. F. A. Lusan, 444 Gillespie St., Fayetteville, N. C.
- Rev. Rudolph Wells, 156 Purdy St., Buffalo, N. Y.
- Rev. A. N. Gibson, 411 E. First St., Charlotte, N. C.
- Rev. Mrs. Pearl Hill, 1716 E. Adams St., Los Angeles, Cal.
- Rev. J. M. Draper, 1612 E. 2nd St., N. Little Rock, Ark.
- Rev. G. H. Maunder, 500 W. 22nd Ave. (S.), Seattle, Washington.



## REVIEWING THE PAST

### CHRISTMAS

Almost twenty years ago the Reverend F. A. Abbott had this to say about this great season we celebrate:

The word Christmas is derived from two words—Christ and mass! *Christ* is Greek, and corresponds with the Hebrew word *Messiah*, or *Messias*, which means, in our English vocabulary, “Anointed” (King).

The Latin word *mass* simply means feast, or festival; hence, Christmas means Christ feast or Christ festival. The official title of this festal day is “The Nativity of Our Lord, or the Birthday of Christ, commonly called Christmas Day.” The time when this festival of Christmas was first observed is not known with certainty. The earliest identification of the 25th of December with the Birthday of Our Lord is a passage (otherwise unknown) of Theophilus of Antioch (A. D. 171-183), preserved in Latin by the Magdelburg centuriators, to the effect that “the Gauls contended that as they celebrated the Birth of the Lord on the 25th of December,, whatever day of the week it might be, so they sought to celebrate the 25th of March when the Resurrection befell.”

The next mention of the 25th of December as being the Birth of the King of kings, is in Hippolytus' commentary on Daniel 4: 23 (circa 202), “Jesus”, he says, “was born on the 25th of December at Bethlehem, on a Wednesday, in the forty-second year of Augustus.”

The first *certain* mention of December 25th being the Birthday of Jesus is in a Latin chronographer of A. D. 354, first published entire by Mommsen, German historian and archaeologist. Translated into English it reads thus: “Year I. after Christ in the consulate of Caesar and Palus, the Lord Jesus Christ was born on the 25th of December, a Friday, the 15th day of the new moon.” (But the 25th day of December A. D. I was a Sunday and not a Friday.)

St. Clement of Alexandria mentions this feast-day in the beginning of the third century. In the latter part of the fourth century, St. Chrysostom speaks of it as a festival of great antiquity. As to the day on which it was celebrated, there was long considerable diversity, but by the time of Chrysostom, the western branch of the Church had fixed on the 25th of December, though no certain knowledge of the day of Christ's birth existed.

The Eastern Church celebrates Christmas or the Feast of the Nativity, on January 6, which is, in the Western Church, the Feast of the Epiphany, or the Manifestation of Christ to the Gentiles. The Easterners reason for

celebrating Christmas on January 6 is that the Gentiles found Christ, the Messiah, the Anointed of the Lord, the King of kings, on this date—according to Christian tradition—while the Jews, through the Shepherds found Him on December 25th.

This Holy Day, known throughout Christendom as Christmas Day, is one of the two greater festivals of the Christian year: the other being Easter Day. The early Church Fathers acted wisely in declaring Christmas and Easter the two greater festivals of the church year. There could be no Easter if there was no Christmas—Christ was born before He died! And there could be no redemption if there was no Easter; hence these two festivals take precedent over all the rest.

Well may we decorate and illuminate our homes, our schools, our churches, our places of business et al! Well may we join heartily in the singing of Christmas hymns, carols and anthems. Well may we be joyful and merry on this glad day, for on this day (according to sacred tradition) our Saviour was born—born to save us from sin and destruction.

Let us not forget that our very first duty to Christ on this great day is to go to His Holy House—the church, and worship Him as the shepherds and wise men did at the time of His birth. Second: We should (if possible) partake of His blessed Body and Blood in the Holy Communion. All good Christians should make their Christmas Communion, as it is the chief, yea, the highest service of the day.

Lastly: Let us not forget that we are not alone in our religious observance of this strictly religious festival, for on Christmas Day millions throughout the world will fall down and worship Him at His manger-throne, in His Holy House, where they will feast on Him by faith with thanksgiving.

"Tis Christmas-time! glad Christmas-time!  
Let all the joy-bells ring.  
Come tell again, the story old,  
Of Christ the new-born King.  
All hail, glad day! All hail glad day!  
Let all the people say:  
All glory be to God on high,  
Our Saviour-King is nigh!"

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We were happy to receive a copy of the Gospel Messenger of the Church of the Brethren. Particularly did we enjoy reading the editorial on *Do Hymns Make Liars of Christians*, Kirby Page's *A Man Who Walked With God* (George Washington Carver), and *How Does a Stranger Feel in My Church?* We were also impressed with the definite emphasis on race relation of the issue which contained more pictures (the most persuasive form of argument) on the subject than written word.



## ***A Function For Organized Religion In Our Civilization***

by Reverend Booker T. Medford, minister

Brooklyn Tabernacle Church, Chester, S. C.

Civilization conceived as a fixed state of social well being is a misconception. Technically, we are not civilized, nor will we ever experience it. It is not given to a race or an age to know civilization in its entirety. No life span can encompass it; it is at once, time and timeless. We see, experience and know only appearances and aspects of an ever evolving totality. Civilization implies an eternal quest, and any definition thereof, based on a concept of any one era of life is totally inadequate.

We have witnessed a series of cultural segmentations, fraught with mechanism and varying moral concepts, but these have left an opiating and devastating fixation as a by-product. The utopian state is found only in eternal processes and techniques which are ever unfolding and ever progressing. To think of any concept or state of being as more than functional or as fixed, perfect and lacking in no measure, is to court intellectual and social disaster; to formulate creeds and dogmas is to celebrate the end of thought and inquiry concerning the highest good. Yet men have lived in a semblance of comfort and have thought of the materials of an age as being the apex of all life; the trend was to think of states of being as disjointed and unrelated ends in themselves; thus, we have inherited today a mind-set devoid of a sense of our infinite cultural interdependence and our need of a far-reaching vision.

Any concept of civilization should be one based on the apparent and workable reality of a connectedness with the past and its portent; for, strictly speaking, all civilization, yesterday, today and tomorrow is but the past in continual flux. When we know a civilization to describe it, to point out its significant movements, that of which we speak is the past already in the process of *becoming*. What we really do is describe that which we have learned from that which we have experienced. A description is always of a yester experience; we can never speak of *the now* while it is *the now*, though often we delude ourselves into thinking so. The now must come to completion to us before we can divine its meaning in a simulated totality, and when we speak to describe it the sensation of *experiencing* is over and new impulses rush in to possess our faculties. Thus, we can only know and speak of trends and tendencies.

And yet, there obtains today a sense of recognition of the past and its influence upon our present moral and scientific concepts. There is a workable "basic-ness" which we admit helps to compose our civilization, but, by and large, such admission is without respect for appreciation and proper evaluation of the earlier *moral imperatives* which brought us to our present status. For wher-

ever and whenever there first were men, few or many, a sense of civilization as a way of life of necessity impressed itself upon them. Even though such an existence was in the darker of the dark ages, and long before Herodotus first sang, even then men related themselves to one another in a crude fashion designed to protect, promote safely and to perpetuate the species. Civilization is in the same sense that we say *God Is*. It is not a concept which is a creature of the ordering principle, now at work upon primitive society. When men first stood erect and faced the formless confusion of chaos brooded over by unbroken darkness and conceived a kinship to one another and to the pulsating immensity about them and sought to establish profitable relations and connections thereto, they lifted the curtains of life to let in the light of civilization's first dawn.

But what we record as the world's first civilization which flourished in a long series of Empires and Dynasties in the valley of the Nile River and later finding its way into Roman and Greek culture, influenced Roman law and formed the bed-rock of Greek Philosophy. This civilization had also its center of interest, moral excellence and an understanding of man, the universe around him and man's relation thereto. Yet, the wisdom of Socrates, an outgrowth of and a refined Egyptian Cosmology, which started the world off on a quest of honor and the highest good in ethical concepts has been lost in momentary expediencies down through the ages. The fights for a recognition of the essential dignity of all mankind which has marked history's early struggle by pen and sword, has been lost because of chauvanists and demagogues. The famous Monroe Doctrine, designed for economic tranquility and national safety has all but been scrapped in International alliances which seem to involve the whole world so devastatingly. The voices of those who framed the constitutions of free people everywhere have been drowned out by a sense of greed and inhumanity which threatens our sanity and undermines our values. Yes, our civilization was once pointed and directed towards human ends, but in today's faithlessness, fear and confusion, our civilization is a potential powder keg, subject to detonation by the volatile temper of a bewildered world.

Even were our present civilization mindful of past influences alone, that would not suffice. There is always the imminent danger of stagnation in ideal and loss of perspective. It is regrettable to observe that too often merely the momentum of past thought moves and urges us to new planes of living and new goals of behavior. The movement and the gain is purely physical, for we lost the moral impetus, and our devotion to eternal truth and its continued reality, dies. We, here, have failed to keep in mind that no state of life or being is an end and that existence itself implies eternal and progressive relations. The present *is* because the past *was* and the future must of necessity *be* the past with its moral impetus progressively realized.

Our civilization today is the product of diabolical vengeance and broken relations with our early motivation and our early sense of human values. Somewhere a cog has slipped, and such has more than emphasized a duty and func-

tion of organized religion. It could be argued that society erred in its early fight to separate the church and the state rather than to expend energy to purify both. Thus, organized religion might have maintained a holy and saving influence upon the successive solutions to the total problem of mankind. Human values, over and above all else, should have been the motivating interest in a Reformation which would really reform rather than create the schism which has set up two separate and distinct areas of interest in the life of society. The result of such a division has been the establishment of a psychology which obviates and makes negligible the use of moral sanctions and the interchange of influence so much needed to re-establish spiritual sanity in today's world.

One could hope that the recently organized World Council of Churches would envision and work for the coming of the day when the church and the state would more and more facilitate the existence and moral effectiveness of the other as they strike hands of accord, in working out the social and religious destiny of a broken and tired world. Through such a co-operative venture and spiritual enterprise, there could be built an ever-evolving and workable concept of civilization in which love would replace hate and war and become the only and eternal empiricism; a concept of civilization in which wealth and scientific greatness will be but poverty and futility unless used solely to promote human ends; a concept of civilization which restores and activates values, gives back meaning, connection and direction to all life, and becomes the fulfillment of our yester hopes and the promise of light for our unending tomorrow.

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The Editor journeyed to Williamsport to be with Reverend Myers there in his celebration of Zion Founders' Day. Despite an early Pennsylvania snow storm which caught everyone off guard, including the weatherman, the day was not only impressive but told us so much of possibilities. This is a church where so many recently have considered the task well nigh hopeless. We presume we need to forget our complaint of bricks without straw and do as this minister has done, find that which one has and put it to use. The old church building now serves as a three bed-room parsonage which would lead one to believe it was built for that purpose originally. And above all, the minister is doing that which so few of our ministers do, he is availing himself of the opportunity of the fine institutions of learning in and around that city and goes to school. In this light, it seems to us that many, many of our ministers could be encouraged to seek better training in these cities and towns where colleges are located and the churches in these areas could be bases for such efforts.



## THE POWER OF THE EVERLIVING CHRIST

by Reverend J. Van Catledge, Ph. D.,

Editor of Church School Literature

Belief in an Everliving Christ is central in Methodist doctrines. We see an empty cross; we trust in a risen and living Savior. There are those who indulge in a morbid concentration of thought on the crucifixion; they are taught to think of Christ primarily as a dead Saviour stretched on the "bitter tree." To be sure, the Crucifixion of Jesus is of vast significance, for at least it reveals the saving grace that God has put at man's disposal. But the crucifix is not the end of the matter. Of equal value is the empty cross and tomb, for there we have the drama complete. God has given Christ victory over death and raised him from the dead; and those who trust him will likewise be given power to overcome sin, death and hell.

The resurrection event has always been fraught with intellectual problems. The disciples of Jesus were not prepared for it, although he had mentioned it more than once. The death of Jesus on the cross had shattered their concept of and hopes in Jesus as the conquering Messiah. Then there is the problem of harmonizing the details of his appearance as recorded by the Gospel writers, plus the critical outlook of modern men who are too ready to reject what can not be tested and proved by scientific procedure.

The fact remains, however, that the followers of Jesus were shocked by a real experience that convinced them that the Master lived, that he had risen from the grave and was alive for ever more. The dark week-end of despair and defeat was interrupted, the vanished faith returned, and the vision of the Kingdom was restored.

It was this experience of a living, resurrected Christ that created the Church. The apostles had witnessed to the Resurrection, and the living Spirit took possession of their lives. It did not occur to them to try to solve the problems of the nature of the Resurrection, with what kind of body Christ arose; but there was a radiant certainty that the spiritual Christ was alive. Thus the circle of those who had shared the redemptive experience became a witnessing community on the day of Pentecost, thousands were convinced of the reality of their experience, and by faith shared the power of the Spirit of God.

The members of the Apostolic or Primitive Church believed that their group was a continuation of the incarnation of the Spirit of God that was in Christ. The Apostolic Church teachers do not seem to have emphasized the teachings of Jesus as a way of life, but they always insisted that their hearers and readers be guided by and live under the influence of the Spirit of Christ—the Holy Spirit of the risen Savior.

The standard for the Christian religion and morality is not the literal following of the teachings of the Master and the New Testament writers.

but our receptivity to and expression of the Will of the Spirit of God in Christ the Lord. The Christian is one through whose life the living Christ continues to function in the world. Morality is never an attempt to obey the injunctions of a code of conduct, but a continuous bringing forth of the fruits of the Spirit. It is the every-day way of living that issues from an inner life that has been conscripted and regenerated by the living Christ.

Christianity was born out of the experience of an empty tomb. The fact of the living Christ became a transforming experience. On this Easter our most potent witness to the Christian profession should be Christlike attitudes toward our obligations, our neighbors and the world in which we live. The Resurrection is not our idol to worship, memory to be treasured, or the object of weak sentimentalism; but "a living power of creativity and redemption."

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The Allegheny Conference met in historic John Wesley Church, Pittsburgh, October 13th. By the time of our arrival every asking of the denomination had been met and, so far as the denominational requirements were concerned, the conference could have adjourned Thursday. When finances are taken care of in this fashion the good that conferences can do through inspirational leadership can be realized more fully. This was the case with Bishop Brown and the Allegheny Conference. This is the only Fall Conference being held in this part of the country now and great interest is placed on it.

The Allegheny Conference, our home conference for many reasons, for we were born in the environs of the old Allegheny-Ohio Conference and it was to this Conference that we were admitted in 1929. More than one hundred years old, the Allegheny area has its problems but the rich blessing is that it is seeking to answer them. One thrills to delegates' reports of church progress for in many instances the jealous care of improvement is to be noted. Old John Wesley under the leadership of Reverend A. Marshall, Jr., has made of the drab basement a thing of beauty with fine plans for its future use. Wesley Center Church, a few blocks away, led by Reverend Charles H. Foggie, has completed one of the most beautiful, if not the most up-to-date parsonages in the denomination. The Homewood Congregation, which, for so many years faced oblivion, now looks forward to the purchase of a new church home. McKees Rocks Church is planning to build. Our good wishes are extended to these pastors, Reverends Felder and Thomas. Notable progress has been made at Lawrenceville, Pittsburgh, Blairsville, (we believe we heard of a new church here), Johnstown, Uniontown and Washington as well as West End and Carnegie, while a new parsonage has been purchased at Braddock. Bedford, one of the oldest churches of the conference, an established church in 1845, appears to be moving forward while Hollidaysburg, aided by the conference, faces revival since it is understood that new industries employing almost two thousand men are being planned there by the Pennsylvania Railroad.

## OF HISTORICAL NOTE

### ASBURY'S FIRST YEARS AS A BISHOP

Arthur Bruce Moss

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CHRISTMAS EVE, 1784, some sixty Methodist lay-preachers met at Lovely Lane Chapel, Baltimore. They had assembled at the call of Thomas Coke and Francis Asbury to consider Wesley's communications and his authorization to organize a separate and independent church in America. Coke, with Whatcoat and Vasey, all ordained clergymen of the Church of England, had brought the word of Wesley's momentous decision. In the process of this conference at Baltimore, Christmas week 1784, the Methodist Episcopal Church came into being, achieving its original charter and constitution, its orders of clergy and its structural method and data. "Thus was the Methodist Episcopal Church organized—destined within a century to be one of the great Protestant bodies of the nation and the world—the first religious group in the United States to form an independent national organization." (Wade C. Barclay, "Early American Methodism," Vol. 1, p. 99, the Board of Missions and Church Extension, New York, 1949. Also, see the writer's article, "Our Birthday—The Christmas Conference," *Zions Herald*, December 21, 1949.)

Commissioned by Wesley as a missionary to America, Asbury had reached Philadelphia, October 27, 1771. He was a lay-preacher, as were all others whom Wesley sent prior to the revolution. Asbury remained in that status for his thirteen years of devoted service until the Christmas Conference. Then, by the unanimous vote of the other lay-preachers constituting the conference he was elected and ordained deacon on Christmas Day; elected and ordained elder the following day; elected and "set apart for the office of a superintendent in the Methodist Episcopal Church in America," December 27, 1784. (Entry in his *Journal*, where the "Certificate of Ordination" by Thomas Coke is recited in full.)

Under date of Monday, January 3, 1785, Asbury wrote in his *Journal*: "The conference is risen, and I have now a little time for rest. In the evening (at Baltimore) I preached on Ephes. 3: 8, being the first sermon after my ordination." It is highly significant that this initial sermon as bishop should be from the text: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

ASBURY'S JOURNAL IS dramatically objective in character—dates, distances, travels, places, events, difficulties on the trail, people, the problems



of others. However, on occasion, the brief, incisive phrase describes his own perturbation of mind, the profound spiritual struggle, the sheer loneliness of soul constantly with him. At Barratt's Chapel, mid-November, meeting Coke and learning of Wesley's plans for American Methodism and himself, he wrote: "I was shocked." (Entry, Nov. 15, 1784). And again (Nov. 26)—"I am not tickled with the honor to be gained—I see danger in the way—My soul waits upon God."

At Lovely Lane the work was accomplished. Two remarks, clue to his deep personal struggle, stand in the *Journal*—"My mind was unsettled, and I was low in my own testimony" (Jan. 3, 1785: and—"I feel nothing but love; but I am sometimes afraid of being led to think something more of myself in my new station than formerly" (Jan. 9). Yet, within a brief time the conflict was ended, victory was gained, and he moved forward in the same pattern of gentle strength and humble leadership as of old.

For thirteen years Asbury had served as Wesley's missionary in America. During the last ten years of that period he had been the unchallenged leader of the Methodist movement in the colonies. As an unordained lay-preacher he had denied to himself, and accordingly also to the others, all right to administer the Sacrament and the other formal ordinances of the church. There had been a serious struggle over this fundamental problem, and only his wise and prayerful guidance had prevented schism in the group. The Christmas Conference provided the basis for ordination and the ordered conduct of the Sacrament and of baptism. At that conference Asbury received the dignity of "orders", and also the consecration as bishop, in which office he held the authority to ordain other duly qualified men in their turn. This sudden thrust into the highest ecclesiastical and spiritual prerogatives within the gift of his brother preachers was to be a constant test of both humility and leadership as they abode in his nature.

THE FOLLOWING SHORT, crisp *Journal* entries are eloquent of the immediacy of service in the new functions. Jan. 3 (Monday)—the first sermon was preached after his ordination as we have noted. Jan. 4 (Tuesday)—"I was engaged preparing for my journey southward. Rode fifty miles through frost and snow to Fairfax, Virginia." (Woolman Hickson was his companion). Jan. 9 (Sunday)—"We read prayers, preached, ordained brother Willis deacon (who had been unable to reach Baltimore for the conference), and baptized some children." Jan. 15 (Saturday)—"Preached and administered the Sacrament at Royster's church" (apparently his first Communion service). Jan. 18 (Tuesday)—"Brother Willis was ordained elder at Carter's Church: the Lord was with us in this, the Sacrament, and the love feast; and all was in life." Then in North Carolina, Jan. 28 (Friday)—"Nothing could have better pleased our old church folks than the late step we have taken in administering the ordinances." And Feb. 8 (Tuesday)—"Here I plunged four adults, at their own request, they being persuaded that this was the most

proper mode of baptizing." Very wise was the Christmas Conference to have restriction against any historic mode of baptism.

Not only did consecration as Bishop thrust Asbury into challenging spiritual authority. It also vested him with the toga of outstanding public service. At the stroke, he became the officially designated leader of American Methodism, and the only such official in all American Protestantism. There was no other bishop, or equally authenticated clerical head, in all America. Coke was also bishop for America by Wesley's designation, ratified by the Christmas Conference in that office. But Coke never accepted American citizenship, and although he traveled often between England and America he was never in the States the equal of six months in any given year. The fact that Coke remained a British subject always militated against his usefulness. Asbury knew no such political handicap. With this designation to the office of first American bishop of any church, wide reaches of important public relations opened before him.

Of his first journey as bishop, of which we have spoken, Asbury, Willis and Hickson came to Georgetown, South Carolina. There Asbury met "a nephew of the celebrated General Wayne" *Journal* (Feb. 24, 1785), who showed him marked friendliness. Traveling then toward Charleston, Asbury sent Willis ahead, bearing letters of introduction from Wayne to prominent citizens in Charleston. This courtesy paved the way for a notably fine reception there, and the possibility of rapidly establishing the work in the new territory. Later, at Kingston, Asbury writes (April 11th)—"I was entertained very kindly by Governor Caswell."

By mid-May 1785 Asbury was back in Maryland, meeting Coke who had itinerated in the North. Asbury writes (May 26th): "We waited on General Washington, who received us very politely and gave us his opinion against slavery." With his natural reticence and sense of self-effacement, Asbury does not record in the *Journal* where this historic meeting took place. From other sources we learn that he and Coke went to Mount Vernon at Washington's invitation, where they were received formally at dinner. A personal interview followed, and the general urged them to be his guests over the night. They were forced to decline that honor by reason of fixed obligations for the following day.

Four years later to the very day, May 26, 1789, the first Methodist conference to be held north of Philadelphia assembled at John Street, New York. Bishops Coke and Asbury presided. Washington had been inaugurated President of the United States but a brief month earlier. Asbury suggested to the conference the propriety of presenting a complimentary address to the President. By vote of the conference this was done, and on the 28th the bishops made the formal presentation. As Coke was a British subject it fell to Asbury's lot to read the address and receive the President's reply. Coke came under no little criticism both in the press of New York, and later in England, for his

participation in the public formality. Commenting on the event, Nathan Bangs wrote in his "History of the M. E. Church": "Whatever may be said for or against Dr. Coke on account of the double relation he held to the two bodies of Methodists in England and America, no whisper could be breathed against the propriety of Bishop Asbury's conduct of this affair, as he had become an American citizen, was cordially attached to the Constitution and Government of his adopted country, was seeking to promote its best interests, and regarded the newly elected President with ardent affection and profound veneration." (Quoted by W. L. Duren, "Francis Asbury," The Macmillan Co., New York, 1928, page 192.)

The problems of extending the church's work and influence lay ever upon Asbury's mind and heart. Very early he sensed the spiritual need of the Indians. We find this *Journal* entry, April 1, 1789: "I want to send a preacher to the Waxsaws, to preach to the Catabaw Indians; they have settled amongst the whites on a tract of country 12 miles square." And again the same year, July 25th: "I wrote a letter to Corn-planter, chief of the Seneca nation of Indians. I hope God will shortly visit these outcasts of men, and send messengers to publish the glad tidings of salvation amongst them."

With his instinctive sense of spiritual urgency, and his constant prayer for the church, Asbury was intensely practical. The test he would put upon the wisdom of advance into a new field is expressed in his *Journal*, Feb. 23, 1785, as he journeyed towards Georgetown, South Carolina: "If God has not called us by his providence into these parts, I desire and pray that we may have no countenance from the peoples; although we have rode four or five hundred miles, and spent our money."

It recalls an event described in a manuscript in the Emory Collection. At a conference session some of the preachers were complaining about their pitiful support, and the problems of sustenance, health, gear and food. Listening for a time without comment, Asbury suddenly led in prayer: "Lord, we are in thy hands and in thy work. Thou knowest what is best for us and for thy work, whether poverty or plenty. The hearts of all men are in thy hands. If it is best for us and for thy church that we should be cramped and straightened, let the people's hands and hearts be closed. If it is better for us—and for the church—and more to thy glory that we should abound in the comforts of life, do thou dispose the hearts of those we serve to give accordingly; and may we learn to be content, whether we abound or suffer need."

Writing of this incident, Ezra Tipple said: "And there was a great calm. Money no longer obscured their vision. They arose, went forth, and conquered. It was thus that he (Bishop Asbury) exercised dominion over men. . . . He imposed on the ministry no task that he did not himself exemplify. . . . It was through the offering of himself daily on the cross that the forces of righteousness were led by him to victory on all fields."

(E. S. Tipple, "Francis Asbury, Prophet of the Long Road," Methodist Book Concern, New York, 1916, page 326.)



## BISHOP JOHN WESLEY ALSTORK

A biographical sketch for release.

On September 1, 1852, John Wesley Alstork was born at Talladega, Alabama. He attended Longwood Institute and was graduated from Talladega College in 1875.

John Wesley Alstork joined the A. M. E. Zion Church in 1873 and was licensed to preach in 1878. In 1881 he led the congregation of Wesley Chapel in the erection of a new building, about five miles from Talladega.

He was appointed to the pastorate of Thompson Chapel, Opelika, Alabama, in 1882, and remained there two years. In 1884 he was appointed to the pastorate of Clinton Chapel, (Old Ship) Montgomery, Alabama. He remained there five years.

In 1889 he was appointed presiding elder of the Montgomery District, serving three years. He was next appointed the presiding elder of the Greenville District in 1892. He served here four years. While serving as presiding elder of the Greenville District he founded Greenville College, in 1893. This venture, doubtless focused the attention of the entire denomination on this young leader in Alabama, and he was awarded the Doctor of Divinity degree by Livingstone College, Salisbury, N. C., at the Commencement exercises in the same year.

The first trustees of Greenville College were the Reverends F. W. Ward, M. Jackson, Solomon Derry, A. S. Watkins, W. H. Finley, John Van Catledge, A. L. Trimble, R. W. Houser, Boyd, F. H. Cummings, J. R. Wingfield, N. D. Crawford, N. H. Dacus, L. S. Workman, W. L. Hamblin, L. D. Lattimore, M. C. Glover. The Reverend M. C. Glover is now serving as presiding elder of the Fayette-Jasper District in the North Alabama Conference. He is the only surviving member of the original Board of Trustees of Greenville College (now Lomax-Hannon College) Greenville, Alabama.

In the General Conference of 1900, on a motion by The Reverend W. H. Findley that the rules be suspended and that the Reverend Dr. John Wesley Alstork be elected a bishop of the A. M. E. Zion Church. He was the first Alabamian to be so honored. He requested that the Island of Cuba be included in his episcopal district, as he had traveled in that Island. His request was granted. In 1901 he was one of the representatives of the A. M. E. Zion Church of the Ecumenical Conference of Methodism which met in London.

On his return from the General Conference in 1900 to Alabama, an impressive reception was given in honor of Bishop and Mrs. Alstork.

The General Conference of 1904 assigned Bishop Alstork to his native state, as the successor to Bishop Cicero R. Harris. He held his first annual conference in Alabama at the Mt. Morth A. M. E. Zion Church, ten miles

west of Montgomery, Alabama, November 19, 1904.

He joined Mt. Zion A. M. E. Zion Church at Montgomery. He loaned the first money paid on the parsonage of this church. Mrs. Alstork bought the first material for, and paid Mrs. Bertha McClain to make the first robes worn by the Mt. Zion choir.

When Bishop Alstork came to Alabama in 1904 he proposed that the name of Greenville College be changed to Lomax-Hannon College to honor Bishop T. H. Lomax who had served for twenty-eight years and the Reverend W. H. Hannon. This was done.

On December 2, 1911, he organized the South Alabama Conference. He organized the Cahaba Conference on November 20, 1912.

Mrs. Alstork left him, in death, on January 12, 1920. This was a severe blow to the bishop. Her funeral was held at Mt. Zion Church, where the Reverend W. M. Bascom was the pastor. Dr. Cameron Chesterfield Alleyne, editor of the A. M. E. Zion Quarterly Review (now a bishop) delivered the eulogy.

After the General Conference in 1920—the same year in which Mrs. Alstork passed—Bishop Alstork took a few weeks of relaxation, and then went to Greenville to see about the school. Leaving there for Montgomery, Alabama, he stopped to visit the Sunday School Convention being held at Searcy, Alabama (July 23, 1920) under the guidance of Presiding Elder J. C. Larimore.

On being presented for remarks he arose and spoke. Members of the congregation noticed that he faltered a bit, and he said, "Let us teach our children to read the Bible, for it is the Word of God; it is right." He sank to the floor. Friends quickly carried him to a nearby house, where he slipped away to join his beloved wife, who had preceded him by only six months. His funeral was held at Mt. Zion Church. The Eulogy was delivered by Bishop George Wylie Clinton (now deceased).

Bishop Alstork was a trustee of Alabama State College, Langridge Academy, Hale Infirmary in Montgomery, Lomax-Hannon College, National Medical College, Louisville, Kentucky, General Grand Inspector of the Order of Love and Charity.

Before his elevation to the bishopric he was Steward of the Alabama Conference and General Steward of the A. M. E. Zion Church.

In our centennial celebration we shall reaffirm the faith of our fathers and resolve not to prove truant to their example.

Our immediate task is to rehabilitate and expand Lomax-Hannon College which may be regarded as the soul of the late Bishop John Wesley Alstork in brick and mortar.

## BISHOP JOHN W. SMITH

Bishop John W. Smith was born at Fayetteville, North Carolina, January 27, 1862. At the age of three years his mother passed away but he was fortunate in having a grand-mother who was not only pious but *amiable*. He was likewise fortunate in that he was born at a time when educational opportunities were being opened to people of color throughout the South. Two of John Wesley Smith's teachers were Robert and Cicero R. Harris, the latter becoming a Bishop in the Church. Bishop Clinton says of these men: "Not only were they splendidly equipped from an intellectual standpoint; they were also men of sterling character and pious life, sincere Christians and active church members." Later, John Wesley Smith studied at that which was then known as the State Normal School in Fayetteville, graduating at the head of his class in 1878.

In 1880, during a revival conducted by a Reverend J. W. Davis, and in which five or six hundred persons were saved, John Wesley Smith professed religion, March fourth. Three months later (June fifth) he was received into full membership by his church and was licensed to preach October 4th, the same year. The following year in November, he was admitted on trial to the Central North Carolina Conference and ordained a deacon. During this, his first conference, he likewise served as Assistant Secretary of the Conference. Two years later he was ordained an elder at Hartford, Conn. Among the churches which he served well were: Carlisle and Harrisburg, Pennsylvania, Union and John Wesley in Washington, D. C., Grace Church in Charlotte, N. C., New Haven, Conn., Louisville, Ky., and Baltimore, Md.

In 1896 John Wesley Smith was elected Editor of the *Star of Zion* and re-elected in 1900. In 1904, when the General Conference met in St. Louis he was elected to the Board of Bishops. He passed away in Washington, D. C., Friday, October 14, 1910, his funeral services being held at John Wesley Church (then situated at 18th Street between L and M, N. W.) October 17th. He was buried at Carlisle, Pennsylvania, Tuesday, October 18, 1910.

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Those who attended the Summer meeting of the Connectional Council and Board of Bishops will be interested in the following, taken from the minutes of the Allegheny-Ohio Conference of 1915:

"Cleveland, Ohio, Rev. C. S. Harris, pastor. I am pleased to report that our mission in Cleveland is in a healthy condition, notwithstanding they suffered great loss a few months ago when a fire broke out in the building and destroyed everything."

Of interest too, is the amount paid the minister for the year, \$365.00, or one dollar per day.



## ***The Church: The Church School Literature***

Reverend J. Van Catledge, Ph. D.

"I am going to make every effort to see that the Editor's office can not be blamed if and when the Literature is late." "I will do all that I can to facilitate the preparation, publication and prompt distribution of the Church School Literature."

Many of the members of Zion Methodism will remember these two statements, especially the delegates to the last General Conference. In a large measure, it was on the basis of this promise that the present Editor was elected to serve. Many of my friends have reminded me that I am on trial, and I am grateful for their doing me this favor.

My late father reminded me constantly: "If you take care of the Church, the Church will take care of you. Do your very best in whatever position to which you may be appointed or elected." The romantic quality of the years spent in the pastorate, as a Livingstone College Professor, and the few months in this office has stemmed from a willing obedience to Dad's injunction, and faith in the leaders and members of Zion Church. After 22 years, I have no regrets, and I have not been coddled nor a favorite son, but have taken my chances with the brethren.

There is always the problem of discrimination. The minister must always seek to determine: "What is the most important and vital part of my work for the Church?" In answering this question, even sincere men may err, as I have done on many occasions. But if one never make mistakes, he seldom accomplishes anything.

Now how has this influenced the work of the Editor of Church School Literature?

1. With the fine cooperation of the staff writers, one can not now blame this office if the Literature is not received, or on time. At this writing we are preparing the manuscripts for the Second Quarter, 1954. The work for the year has gone according to schedule: The manuscripts for the Second Quarter, 1953, were submitted to the Manager on or before December 15, 1952; for the Third Quarter, 1953, between February 20 and March 23, 1953; the manuscripts for the current or Fourth Quarter, 1953, were submitted between March 3 and July 7, 1953. The material for the First Quarter, 1954, was submitted between July 1 and August 26, 1953. We hope to have all material for the Second Quarter, 1954, in by October 15, 1953. It is our intention to do better.

Where should one write about the Church School Literature? If there

is something to be said about what is in the quarterlies, then write the Editor. If, however, one wishes to order material, seek information about material, or comment one way or the other about the printing and mailing of the Literature, all letters should be addressed to the Manager. The law provides that the Manager shall have complete control after the manuscripts are submitted to him. He determines when it is printed, and when the orders are to be filled and mailed.

2. The Church School Literature must be constantly improved in the quality of content. A staff meeting was held last December, at which time suggestions and plans were offered. One can note that there has been some progress in this regard. The comments heard during the Editor's summer travel, while not all complimentary, convinced us that we are traveling in the right direction.

There is to be another staff meeting within the next three or four months. A critical examination will be made of the year's efforts, comparisons will be made with the Literature of other denominations, consideration will be given to the opinions gathered from various areas of the church, and we will proceed to plan our program for the future. Through this cooperative venture it is our aim to give Zion Methodism the best Church School Literature possible.

In this way efforts are being made to implement my father's injunction: "Son, if you take care of the Church, the Church will take care of you. Do your very best in whatever position to which you may be appointed or elected."

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One of the influential organizations of Mount Zion Church, Montgomery, is the Mamie Alstork Club headed by one of the busiest people in the city, Miss Willie M. Stone. It does one's heart good to see leadership such as Miss Stone is giving her church and her community. Well prepared, eager, willing, with a wonderful sense of values we see in her the very increment our world needs so vitally. We presume if many of our public school teachers were faced with the life Miss Stone leads they would rebel. When one serves in the capacity mentioned above as well as in the office of Church School Superintendent and Conference Director of Christian Education and many, many other lines, here is a joy of service few experience.

And Miss Stone is one of many for one cannot overlook men and women in all of the Montgomery Churches, Ebenezer, Oak Street, Clinton Chapel, Old Ship, and others, and in every community just such willingness if service is to be found, Tuskegee, Taladega, Union Springs, Birmingham, and others.

## THE EDITORIALS

### THE CHURCH AND TEMPERANCE

For some time now, it has been our opinion that the church was being forced into a position which would call for drastic action on the part of its members. All too many church goers have had the idea that after the dismal attempt at prohibition during the twenties the church should keep hands off any future attempt at an honest-to-goodness temperance drive. This periodical has been one of those who found a reluctance in pushing for another *Carrie Nation* enterprise. However, today, greed and avarice have decided to take over while those of us who recognize that all things are not good sit quietly by.

Liquor interests have long been bombarding us with the information that were it not for them our tax rates on the individual citizen would be much higher. Many of us have sincerely believed them to our own harm. If government cannot be maintained without the aid of these forces which surely lead us to destruction, then, government defeats its own end. Of course we must be aware that greed had a great deal to do with our high tax rates. Not all the money we need to spend, or rather, not all the money we are spending can be justified in the light of present facts. In other words, we must review our total concept of government. It does not exist to pose as a good angel to thousands of people when there are millions more involved. It does not exist to provide jobs, in the actual sense of the word, thereby keeping us from depression or our present fear of one. It exists to give men and women, boys and girls, the needed opportunity for abundant living. This involves the opportunity for an expression and a living of faith as well as the pursuit of happiness.

The other day, the governor of a great state declared that a sales tax was necessary not only for additional revenue but because when a person did not drink or smoke he avoided paying much of the tax of government. We do not dispute the governor's word but he neglected to state that many of the burdens of local government began in the same place as some of the taxes. Say what you may, many cases which now demand *State aid*, as it is called, require it simply because someone has had the wrong slant on values. Child Welfare and Mothers' Assistance programs can find instances in which causes are directly attributable to intemperance.

Were this our only point of attack few of us would be alarmed. Damaging as it is the recent move of liquor interests to capture television audiences have at least bestirred the church to nominal attention of proceedings. Conditioning the minds of those who do not drink to a tacit acceptance of *what is* appears to be the first move. How much danger is there in the jingo "What'll



you have?" And the "thought control" does not end there for every concern from the Atlantic to the Pacific has produced its own household phrase. Few church members and children have not been exposed to at least one of these.

But beyond all the plans of *thought control*, all the television programs is something which the Christian Church dares not ignore . . . the subtle campaign to capture the liquor drinking potential of tomorrow. This year, the Christian Education forces have used as their theme for Christian Education Week . . . FOR EVERY CHILD . . . FAITH IN GOD, but we need to turn aside as well, to guard our children from the threat of mass drunkenness tomorrow. There, to our way of thinking, is a greater threat than anything we can now conceive, communism and atomic warfare notwithstanding.

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### THE DEVELOPMENT OF UNWRITTEN LAW

Our Lord, Jesus Christ, stated that He came into the world to fulfill the law, and, in many instances, brought interpretations which went beyond it as it was then known. For years, the laws of our denomination have likewise found broader interpretations, additions which are not only wise but logical. For example: in the Alabama Conference sessions a few days ago Bishop S. G. Spottswood of the 10th District brought something to our attention which had never received so clear an interpretation before, insofar as we have knowledge.

For years this Editor has held that it is the duty of the Bishop to consider many factors in making appointments. We have long felt that the chief pastor in his area should have, as a major interest, the denomination which he represents. By the denomination was he elevated and of course, to the denomination should be his next highest loyalty. However, every Bishop must consider, as well, the spiritual well-being of his people. If this increment is ignored, even in the slightest sense, the reason for existence of not only the denomination but the church must be strongly questioned. The third obligation of our chief pastors is to guard the welfare of the pastor and his family. In the making of any appointment, it seems to us, that all these obligations must be reckoned with.

Bishop Spottswood adds a new page to this theory when he declares that the Bishop must not only look upon the pastor's welfare as an obligation but, even if the minister has proved a failure or proves of little or no worth, he cannot lose sight of the fact that the minister is his brother, and, only in rare cases can he with a clear conscience, dispense with his services. This places the Bishop in the role of redeeming, as far as he is able, leadership which loses sight of obligations, at times. Yet, there is a place where this redemptive desire may conflict with the other obligations, the people, for

example. One might raise the question of the relative value of *soul* against *souls*. Surely, too, there is a place for sincere repentance on the part of the one who has failed. It is our opinion that the chief pastor has every right to put to any misguided minister the question, thrice repeated, which Jesus asked of Peter. On the sincerity (or the belief of the sincerity) of this answer the decision of the Bishop may depend.

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### THE CALL TO HIGH SERVICE

In a great many instances those of us who find it necessary to champion causes or ideas eventually arrive at the point where we must defend our position. It may be that there are times when this position really needs clarification or additional support of facts.

The Editor cannot help but believe that all men engaged in Christian service have, in the final analysis, a good heart. This may not be so but those of us who profess to promoting the best that is in man cannot assume that this basic fact is not true in every case. The moment we do so our ultimate ends stand for defeat. Therefore we could rather say that wherein man makes mistakes we can assess these to hasty decision, snap judgment or faulty reasoning.

It is our belief that one of the real foundations of good leadership is high respect. If respect is to be given its rightful place it must receive equal consideration on every level. In the Methodist Church it must begin in the local churches where mutual feelings are had for each and every individual. Respect for human personality permeated every act of Christ while He was here on earth. While there was a fundamental place for the parable of the talents, yet the recognition of human worth seems to transcend the whole. And even in instances where violations of responsibility are to be noted there nevertheless is an undergirding thought or hope in the eventual triumph of the good.

Respect for personality must be a high entity in the membership of every Annual Conference. Delegates to these sessions should represent the best the local church has to offer while no individual should receive the blessings of the Conference Board of Examiners who has not the essential items of good character and good intent. The obligation to screen the unwilling and the unready naturally begins in the Quarterly Conference and continues in the District sessions. Our weakness lies in our failure to evaluate the results of cursory action.

Some years ago when the Editor was in the active pastorate a rather determined movement began in the local church to grant a preaching license to one of the number. With misgivings the matter was taken up in the

Quarterly Conference where it was vigorously urged by an influential member. With the Presiding Elder's aid the Editor was successful in seeing to it that only an exhorter's license was given. The tragedy of the whole affair was that at the conclusion of the business the very member who pushed vigorously for the granting of this sacred privilege came to the minister and stated: "Reverend, don't put.....up to preach to us for we don't want to hear him." Yet, if that member had been wise she would have taken into the equation as she voted the strong possibility that.....may, at some time in the future, have become the pastor of that very church.

From our Annual Conferences are selected our delegations to the General sessions where laws are made, reports are reviewed, the program of the denomination is outlined, General Officers are elected and Bishops elected and consecrated for life. On the careful analysis and the meticulous carrying out of these duties the vast mission of Christ depends, insofar as Zion Church is concerned. The actions of the General Conference are not only binding but should be looked upon as well nigh sacred responsibilities entrusted to these five hundred persons.

If this is true, and this Editor insists that it is so, that vital respect for collective judgment of the General Conference must, of necessity, exist. We can hardly believe or declare that hasty decision or snap judgment has entered the thinking of these representative people. We must therefore arrive at the point of declaring that the best interests of Christ and His Church have been closely guarded. There may be imperfections but at the time action was taken, this way was the best.

Therefore, this Editor must of necessity, feel that the Church has acted as wisely as it could in its budget, in its outlining of program, in its selection of leadership. And, since this is so, humble respect must be given in every angle of expression, regardless of stated feelings or even stated indications.

### PLAN NOW TO ATTEND

#### THE GENERAL CONVENTION ON CHRISTIAN EDUCATION

July 31—August 6, 1954

at the

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Louisville, Ky.

The Theme: The Teaching Ministry of the Church  
The Opportunity of every Church, every pastor, every layman  
To Evaluate the program of the Denomination

Write Dr. Victor J. Tulane, 1225 S. Street, N. W., Washington, D. C.  
for particulars



## LOOKING AHEAD IN BOOKS

### *The Littlest Christmas Tree*

At this season of the year it seems to us that we should call to the attention of our membership the availability of good books for Christmas gifts and holiday meditation. While there is a flooded market in many lines of reading, surely some attention can be gleaned for the church's rich holiday periods. One of the books we would like to call attention to is *THE LITTLEST CHRISTMAS TREE* by Morehouse-Gorham Company and written by Flora Strousse with illustrations by Donald E. Cooke.

This book is a charming story of a small Christmas tree, the last of three to be sold. Because it is so small, nobody buys it, but Ginno, the man selling the trees, takes it into the nearby church, where it is placed beside a creche. The significance, of course, is that a greater honor is bestowed on the littlest tree than on the larger boastful ones. This book is good reading for all ages.

### *The Interpreter's Bible*

Volume II of the *INTERPRETER'S BIBLE* is due on the shelves during the month of September. Printed by the Abingdon-Cokesbury Company one can be sure that the 14 scholars who have aided in its development have done a very good job. We mention but a few of these writers here: Nathaniel Micklem, John Bright, G. Earnest Wright, Albert Butzer, and Joseph Sizoo.

### *The Kingdom of God*

One of the writers responsible for the *INTERPRETER'S BIBLE* Vol. II has a book of his own being issued by Abingdon-Cokesbury during the month of October. The work is a study of the Biblical concept and its meaning for the Church. The aim of the work is to give to Protestants everywhere a concept of the unity of the Bible.

### *Immortal Tidings in Mortal Hands*

For an emphasis on evangelism the Editor likes *IMMORTAL TIDINGS IN MORTAL HANDS* by Arthur J. Moore, published by Abingdon-Cokesbury. The work issues a ringing call for renewed dedication to the spreading of the gospel into the whole world. A stirring reminder for every Christian that he bears the "immortal tidings" in his mortal hands.

### *Rhapsody in Black*

A book for every minister's library, *RHAPSODY IN BLACK*, written by Richard E. Day and published by Judson Press is the moving, life-story

of a true man of God—John Jasper, the obscure slave who became one of Virginia's best-loved and most colorful preachers.

*Preaching From Pictures*

In this age we are rediscovering so much beauty in the arts and visual education has had a rebirth ministers may be interested in the work PREACHING FROM PICTURES. With complete worship services built around each picture, such an approach may bring about a change of tempo in church work which may be needed at the time. Small copies of these masterpieces can be obtained and placed or attached to the order of service sheet thereby placing in each worshipping individual's hands a copy. The book is published by W. A. Wilde Company (Boston 16).

*The Christmas Annual*

Of special note at this season of the year is a publication by Augsburg Press, THE CHRISTMAS ANNUAL. The Editor has not had an opportunity to examine this work. We merely mention it here for your information.

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The mid-winter meeting of the Board of Bishops will be held in Memphis, Tenn., this coming January. At that time the reports of the departments will be heard by the Board. In addition the Ministers' and Laymen's organization will conduct its meeting as is customary at the mid-winter meeting. The final plans for the coming General Convention on Christian Education will also be formulated for we learn from Dr. Eichelberger, the Secretary of Christian Education, that a meeting of the staff and amenable members of the Committee is likewise called.

This is the first time in recent years that the Board of Bishops has met in this section. It is to be sincerely hoped that plans for the best utilization of the church's official family will be brought about.

## IN AUDIO-VISUAL AIDS

Some of the recent Religious and comparable motion picture reviews appearing in the latest Master Guide Supplement are as follows:

"This is the Life" series of great soul-stirring films are part of a series of motion pictures specially chosen from the famous "This is the Life" TV series. Each is a modern-day audience-impelling dramatization of true-to-life family situations that show the power and practicability of Christian faith in every-day living.

Titles of the individual films and the area or situation covered are "The Flickering Flame" (Disappointment), "As For Me and My House" (Marriage), "The Greatest Gift" (Christian Training), "Giving Thanks Always" (Thanksgiving), "Power of Prayer" (Prayer), "The Higher Pardon" (Divine Forgiveness), "The Shield of Faith" (Temptation), "The Beginning of the Rainbow" (Christian Happiness), "That They May Hear" (Race Relations), "With His Help" (Temperance).

The Cathedral Films production "I Behold His Glory" is described and evaluated by six Religious Film Editors. This film is suitable to use any time of year, but will be widely used to conclude a new series of Cathedral films of which the Christmas film "Holy Night" is the first. Three other films "Escape to Egypt" (scheduled for release January 1), "Boyhood and Baptism" (for release February 1), and "Men of the Wilderness" (March 1) will continue where "Holy Night" leaves off. Eventually there will be 12 thirty-minute episodes in "The Living Christ" series of which "I Beheld His Glory" is the last episode.

"A Wonderful Life" (dealing with the real blessings of life), "Their Future is Yours" (Parental Responsibility), "They, Too, Need Christ" (Home Missions), "Forward With Christ" (Stewardship), "As We Forgive" (Human Relations) (Youth Problem), "Dedicated Men" (Christian Life) are some of the other film titles included in the new Master Guide Supplement as well as "The Living Bible" series of 26 film produced by Family Films.

Churches without audio-visual aids would do well to find use for recent Christmas issues of the A. M. E. Zion Quarterly Review. In recent Christmas issues the Master-pieces in Christmas Art have been reproduced thereby bringing to even the smallest church school an opportunity to study these artists' conception. For example back numbers of the Review will give the nativity story in Western European, American, Chinese and African Art. In this issue the Shepherd story is told.

Few new Christmas Films are made available from year to year and those already obtainable can only be had by early booking and higher rates. Over the years many of these 16 MM sound films have been reviewed.



*Thanksgiving Audio-Visuals*

In planning your Thanksgiving program it will be well to take in consideration some of the fine materials that are now available for this season of the year.

In the realm of sound films the new film "Giving Thanks Always" of the "This is Your Life" series tells the wonderful story of Thanksgiving through the preaching of the pastor and the faith of an elderly couple. Rental \$9.00, black and white, 30 minutes.

*A DAY OF THANKSGIVING* is a shorter film but very much to the point in bringing out the real meaning of Thanksgiving. As seen through the Johnson family there are many more things for which to be thankful than meet the eye or are represented by turkey. While *GIVING THANKS ALWAYS* is more suitable for adults, children and young people will find *A DAY OF THANKSGIVING* a real experience.

The Biblical film from the *LIVING BIBLE SERIES* which is extremely pertinent to the Thanksgiving season is *Jesus And The Lepers*. It describes the events leading up to the coming of the ten lepers and how all but one failed to give thanks for what had happened to them. Rental in color \$8.00, black and white \$5.00, running time 15 minutes.

Other films which will prove helpful are *Walking With God* (30 minutes, rental \$8.00); *Bible On The Table* (30 minutes, rental \$8.00) and the very excellent film *As We Forgive* (30 minutes, rental \$14.00).

In the realm of filmstrips Church Craft has released one that may have escaped your attention last year. It bears the same name as the film mentioned above, but *Giving Thanks Always* is a color filmstrip with captions on the frame. It begins by showing Biblical personalities who had cause to give thanks, it then proceeds to reasons for which we ought to be thankful and concludes by indicating ways in which we may show our thanksgiving. It sells for \$5.00. It is one of the filmstrips included in the *Basic Filmstrip Library* on page two.

*The First Thanksgiving* filmstrip with guide gives the traditional story of Thanksgiving. In color, it is for sale only at \$5.00. For a Thanksgiving Worship Service the Church Screen filmstrip *Let Us Give Thanks* which sells for \$3.00 will prove to be very acceptable. It includes a call to worship and a responsive reading as well as hymns superimposed over appropriate backgrounds.

*Christmas Party*

*Christmas Party* presents a complete, planned Christmas Party in filmstrip form. It features games, songs, contests, stories and the Christmas Story together with a Leader's Guide and supplementary material. A 66 frame color filmstrip, *Christmas Party*, is a Church Screen release.

You may want to see a new color filmstrip based on the slide set *Christmas Blessings*. This is a worship service, completely planned with Christmas carols, etc. This is a Church Craft release.

### *Christmas Subjects*

At this writing there is only one new sound film for the Christmas Season. It is Concordia's *The Greatest Gift* which is one of the TV series just released for local showings. The Fisher Family celebrate Christmas in the Christian way with the exchange of gifts and the attendance at Church. Then Grandpa reads the narratives from Matthew and Luke which are then dramatized on the screen. This film incorporates scenes from the Living Bible Series of the Birth and Childhood of Jesus in such a way as to make the ageless story come alive. The carolers singing at the close of the film lend a happy touch to this fine Christmas film. During December it rents for \$12.50. If booked as part of a series described elsewhere it may be obtained for the regular rate of \$9.00.

### *Brightest Night*

Church Craft has a new Color film on the Christmas season called *Brightest Night*. This work is produced especially for little children, and may not appeal to an audience more mature. *Brightest Night* presents Christmas in a family setting where mother and father tell their children the Christmas Story from Luke second and Matthew second. As they tell the story the Nativity Story is enacted with colorful miniature characters in especially designed miniature settings, against a background of Christmas music. The film runs for 14 minutes. Great care has been taken to correct children's viewpoint of this beautiful happening. For that reason we recommend the use of the film.

Another 35 MM filmstrip to which we would like to call attention is described below.

### *Christmas Around The World*

The Editor found opportunity to use *Christmas Around The World* last Christmas. We would recommend its use for family groups, church and Church School groups as well. *Christmas Around The World* not only brings a different approach to the theme but emphasizes the idea of world understanding.

### *Available Christmas Films And Filmstrips*

The Child of Bethlehem, S 16 MM—Produced by Cathedral.

A Christmas Carol, S 16 MM—Produced by United World.

The Night Before Christmas, S 16 MM—Produced by United World.

The First Christmas, FS—Produced by Visual Education Dept.

A Christmas Dream, S 16 MM—Produced by United World.

Holy Night, S 16 MM—Produced by Cathedral.

World's Great Madonnas, The, FS—Produced by SVE.







